SINGHBHUM, SERAIKELLA & KHARSWAN
THROUGH THE AGES

WITH A FOREWORD

By

Dr. Radha Kumud Mookerji, M.A., Ph.D., Hony. D.Litt., F.A.S.B.,
Emeritus Professor of History, Lucknow University,
Member of Parliament.

Tikayet Nrupendra Narayan Singh Deo, B.A. B.L.,
Former Vice-President, State Council, Seraikella
&
Member, Standing Committee of Ministers
Chamber of Princes (between 1937-47)

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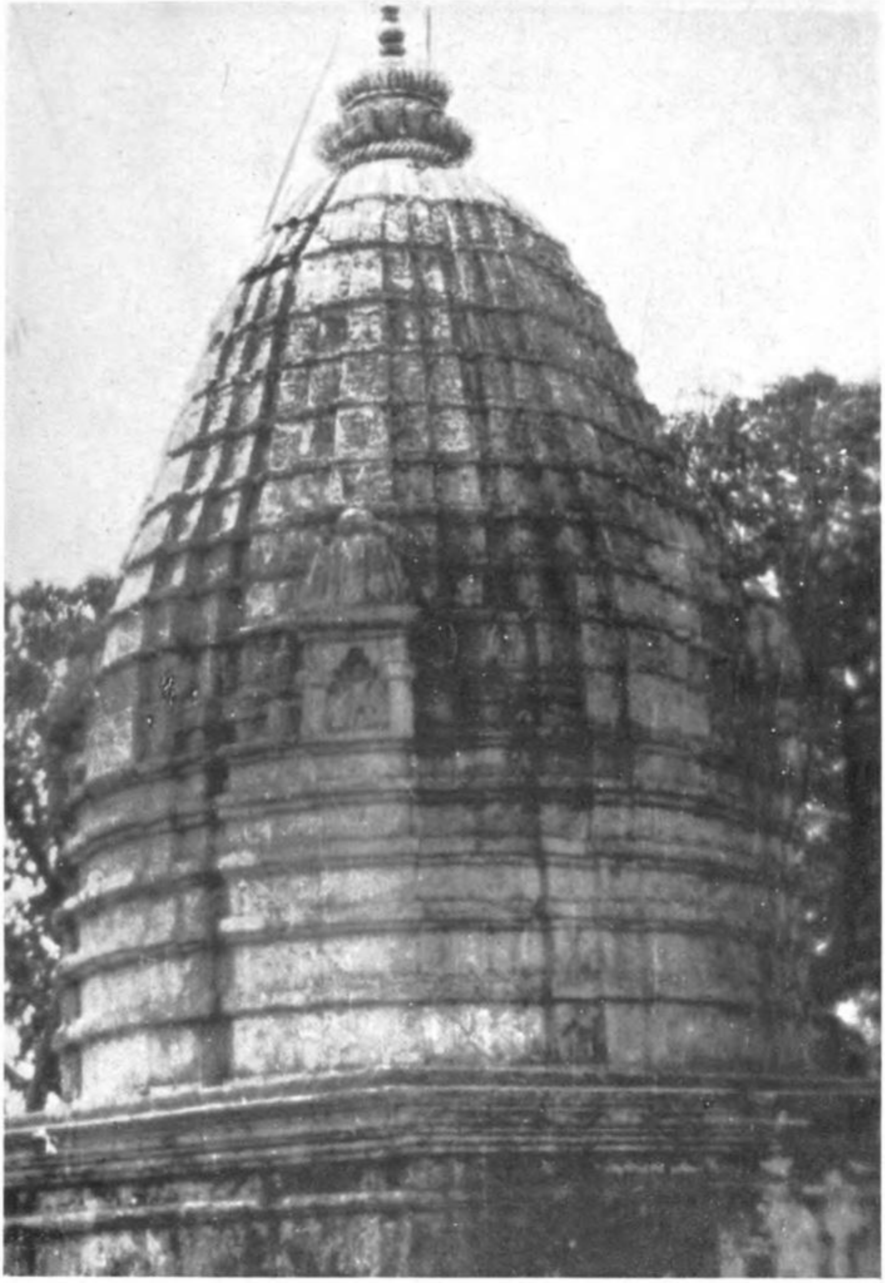

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FOREWORD

By

Dr. Radha Kumud Mookerji, M.A.,Ph.D., Hony. D. Litt., F.A.S. B., Emeritus Professor of History, Lucknow University, Member of Parliament.

I congratulate Shri Tikayet Nrupendra Narayan Singh Deo, B.A., B.L., on his producing a comprehensive and scholarly work entitled "Singhbhum, Seraikella & Kharswan through the Ages". It is a work of laborious research by which the learned author has utilised all available sources, some of which were so long unknown and have been utilized for the first time for purposes of this historical construction.

The first chapter opens with references to Singhbhum in Sanskrit, Pali and Prakrit literature and the traces of its early civilisation in ancient mines and archaeological antiquities.

The second chapter deals with the history of Simha Dynasty and its contact with the aboriginal peoples, the Bhuiyas and the Saraks, and their patron deity of Singhbhum named Ma Paudi.

The third chapter deals with Singhbhum-Seraikella-Kharswan during the British period. This chapter brings to light valuable historical material by which may be traced British connection with this remote kingdom by stages. It began with the British need of protection of its salt industry on the sea coast of Orissa. The protection took the form of prevention of salt smuggling through the inland territory of Singhbhum, Seraikella and Kharswan during the days of Warren Hastings. The second stage is seen in the British approaching the Raja of Seraikella for help against the invasion of the Marathas of some places in Orissa such as Cuttack. The third stage of British connection was

marked by the help that the British sought for subduing the Pindaris in Ganjam in the time of Lord Hastings.

The next chapter deals with the people and their language. In this chapter the author shows how on the basis of language both Seraikella and Kharswan along with 23 other Oriya-speaking States were merged in Orissa on January 1, 1948. The author has very ably argued his case for the merging of these two States in Orissa instead of Bihar on the basis of the Census and other convincing documents.

The next chapter is very interesting as describing the many ties of cultural unity binding these two States to Utkala. The best example of this is the Chhow-dance which is essentially a branch of Orissan art. There are also many works of Oriya literature which assume the fact that Seraikella-Kharswan and Singbhum are integral parts of Utkala.

Lastly, the author also deals with the many social ties by which these states are bound with Utkala such as marital relationship, similarity of geographical names of places, and observance of common religious festivals.

It is to be hoped that the Commission appointed for the re-organisation of the States of India on the basis of linguistic, cultural, economic and administrative considerations will go fully into the case of these two States for their incorporation in the State of Orissa in the light of the very relevant documents and material presented in this book. It is undeniable that, whether the views of its author are acceptable to the authorities or not, his work is a piece of scientific research and historical scholarship for which it deserves every credit. He is a rare example of blessings bestowed equally upon him by the two Goddesses of Lakshmi and Saraswati, forgetting their traditional jealousy.

Radha Kumud Mookerji
16-9-54.

Preface

Bountiful nature has endowed Singhbhum-Seraikella & Kharswan with rich forest and mineral wealth, from glittering gold to base copper, most of which lies buried in her bosom. Little that has been extracted has been exploited largely for the benifit of others, not for that of the sons of her soil. In "Census of India—Paper No. I, 1954" at page 42 it has been said that "Out of a total population of 14.81 lakhs in Singhbhum district, 1.92 lakhs were found to be immigrants at the 1951 Census and of this 1.80 lakhs have come from Hindi-speaking areas. This figure does not include children born to Hindi-speaking settlers in the course of the last 15 or 20 years".

Similarly, Singhbhum-Seraikella-Kharswan is rich in historic materials that lie hidden in the archives of the Governments and the Durbars. A few that had found the light of day, had been twisted and exploited by others in support of their preconceived theories. This is the first attempt at writing a coherent history of the "Land of the Lions" *i.e.* Singbhum, Seraikella and Kharswan. For myself, I would like to say like the Poet of Seraikella (in Oriya) "लक्ष कबिर लक्ष बीणा बाजिछि रहिछि लक्ष थर, तोर महामहिमा कु बान्धि न पारि कथार छन्दुणि हरबर" "Laksha Kabira Laksha Veena Bajichhi Rahichhi Laksha Thara, Tora Mahamahimaku Bandhi-na-pari Kathara Chhanduni Harabara" which means—Hundred Thousand bards have their Lays sung Hundred of Thousand times. But Oh my Mother ! Every one has wasted his energy in trying to bind down Thy greatness and grandeur by sweet intertwining of words only. Like the Bards of yore, I would also like to say, that I have been overwhelmed by the vastness of Singbhum-Seraikella-Kharswan, her peoples, her history and culture. I have indicated the lines, others will follow and complete the work.

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In my humble efforts, Sri J. N. Acharya, B.A., B.L., Advocate, Singhbhum, Sri Harihar Mahapatra, M.A., B.L., Advocate, Cuttack, have very kindly gone through the manuscripts, corrected them and have helped with their valuable suggestions for which I am grateful. I am also very much thankful to Sri P. K. Nanda, B.A., D.Ed., Ex-Head Master of Nruparaj H. E. School, Seraikella, who has spared no pains in going through the proofs. Last but not the least my unalloyed thanks are due to Raja Shankar Pratap Singh Deo, Mahendra Bahadur of Dhenkanal for his untiring zeal in getting this book finally published. He gave invaluable help in arranging the press, maps and blocks and suggestions in the final shaping of the book. He has solved a hundred and one difficulties that cropped up before final publication. In a word, his was the final push which has brought this book before the public. It was due to him as much as the whole hearted co-operation of the Press which has enabled this book to be published in such a short space of time.

The quotations from Oriya books and manuscripts have been reproduced in Devnagri and Roman Scripts for facility of the readers.

Mistakes have unfortunately cropped up due to printing in a hurry. I admit the short-coming while pleading this extenuating circumstance, and am adding an Errata to make up somewhat for the same.

"AUTHOR"

SINGHBHUM, SERAIKELLA AND KHARSWAN

CHAPTER I.

THE EARLIEST HISTORY OF SINGHBHUM

During the days of the Puranas, Singhbhum (including present Seraikella and Kharswan) was included in Orissa or Utkala. We find from Slokas 26 and 27 in the sixth Chapter of Skanda Purana in Vishnu Khanda that the country between Suvarna-rekha and the Rushikulya was Odra-desha. This reference in the Skanda is of specific value because the chapter particularly deals with Odra-desha and gives its boundaries precisely and is not a mere passing reference. The questions were specific and the answer is also specific. "In which country is situated Kshetra (principality of) Purusottama where Narayana has evidently manifested Himself into Images of Wood (Daru-rupi)? The answer of Jaimani is 'The name of the country is Utkala'............Beginning from the Rushikulya which empties itself into the southern-ocean the boundary in the north extends upto the Suvarna-rekha (Suvarnarekha) and the country between it and the Mahanadi".

'Nana-drumalata-keernah parvataih Sindhubhirbruta.
Sa Esa Desha-pravara Utkalakhyo Dvijottamah.
Rusikulyam Samasadya Dakshinodadhigamineem.
Svrnarekha-Mahanadyormadhye Deshah Pratistita".

It may be mentioned that the northern extremity upto which the cult of Jagannatha had extended and still persists is upto the southern banks of the river Suvarnarekha in Ranchi district. We still find the big temple of Jagannatha in village Jagannathpur—seven miles off Ranchi to the south—where the Ratha Jatra ceremony is annually performed with due eclat in the same style as in that of Puri.

In Slokas 36, 37 and 38 of the 4th canto (Sarga) of Raghuvamsa Kalidasa describing the famous marches—Digvijaya of Emperor Raghu says, that on crossing over the river Kapisa which has been identified with modern Kasai which rising in the Ranchi District touches the town of Purulia in its South-Eastern flow and empties itself into the Bay of Bengal in northern Midnapur, the Emperor crossed over to Orissa or Utkala-Desha.

"Raghubansha—Chaturtha Sarga 36, 37, 38 Slokas:—

Banganutkhaya Tarasha Neta Nausadhanodyatan.
Nichakhana Jaya Stambhan Ganga Srotontaresu sa. 36.
Apada Padma Pranata Kalama Iba-te Raghum.
Phalai Sam-bardhaya Mashu Rut-khat Pratiropitah 37.
Sa Tirtva Kapisham Sainyarbardha-dwirada Setubhih.
Utkala Darshita Patha Kalinga-bhi-mukho Jajow. 38"

Since that hoary past right up to the present days, all **Sankalpas** which precede every Puja and in the Mahavakyas pronounced with solemnity in **Kanyadan** in marriages and other important rituals of Hindus or Hinduised aborigines, begins with :—

"Iha Prithivyam Jambhudvipe Bharatakhande Bharatavarse Utkaladeshe Gangaviraja-Puru-Sothamayor-Madhye Merordakshintah Mahodadheruttaratah **Khadakaye Nadi Teere** Devabrahmanagni sannidhow."

(On this Earth in the island of Jambu, in the land of Bharata in Bharatabarsha, in the Utkala Desha between Gangabiraja and Purusothama, on the South of the Meru (pole) and to the north of the Ocean on the banks of the river **Kharakai** in the presence of the Gods, Brahmans and the Fire.)

In the Jatakas or the Janma-Patrikas (horoscopes) prepared in palm leaves, both ancient and modern, we also find mention of Singhbhum as being in Utkala Desha.

In the mode of conducting pujas the Gadadhara Paddhati or the mode prevalent in Orissa is followed.

In the history of Midnapore (in Bengali). Sri J. C. Bose is of opinion that Udradesha consisted of the modern Chotanagpur Division, the Feudatory States of Mayurbhanj and Keonjhar, the western portion of Midnapore district and the southern portion of Bankura district. Subsequently "Udradesha" was co-extensive with and became known as Utkala-desha.

P. G. Pargiter, I.C.S., also supports this view in J.R.A.S. Vol. LXVI, parts I and II and says that Odra in ancient time extended to the western part of Midnapore, the eastern part of Singhbhum, the modern district of Manbhum and perhaps the southern portion of Bankura.

O'Malley in the Bengal District Gazetteers Vol. XX Singhbhum, Seraikella and Kharswan writes at P 1 regarding the origin of the name, thus:—

"The name Singhbhum *i.e.*, the land of the Singhs, is most probably derived from the patronymic of the Rajas of Porahat, to whom the north of the district was once subject, just as Dhalbhum is so called because it was the territory of the Dhal Rajas. Another theory is that the name is a corruption of Singbonga, the Sun-god; 'sing' in the Munda dialect meaning the Sun, and 'bonga' a God or demon. The name has therefore been taken by some to mean the land of Singbonga, whom the Hos regard as the creator of the universe; and a former Deputy Commissioner states that he found this opinion shared in by the more intelligent and educated members

of the Ho community. On the other hand, apart from the philological objections to such a hybrid word, the district is never referred to as Singbonga, even in the Saranda Pir, the fastness of the Hos, and it is noticeable that in early accounts the name Singhbhum is applied to the territory originally ruled over by the Singh Rajas of Porahat (*i.e.* the Porahat Estate and States of Seraikella and Kharswan) as distinguished from the Kolhan and Dhalbhum[1]. The people of Dhalbhum to this day never refer to their country as Singhbhum, but apply that name to the adjoining territory of the old Singh Rajas and even call the Chief of Seraikella the Raja of Singhbhum.

The author of 'Political Status of Orissa and Chhattisgarh States' at page 2 writes:—

"Among the other Oriya-speaking States, Pal-Lahara, the defunct State of Angul and Bonai were respectively known as Jamagarta Mandala, Angulaka Pattana and Bonai Mandala and Bhanjabhumi and Simhabhumi were the ancient names of Mayurbhanj and Singhbhum.

"Bhanjabhumi and Simhabhumi were but two contiguous States that formed the part of a vast territory divided into a number of principalities with the names ending with bhum[2]. This territory occupied a part of the Eastern India extending from the Ranchi district on the west to Burdwan district on the east. We find here in this region such geographical names as Birbhum, Tungbhum, Sikharbhum, Aditbhum, Manbhum, Barabhum, Dalbhum, Singhbhum and Bhanjbhum which are undoubtedly the corrupted forms of Birabhumi, Tungabhumi, Sikharabhumi, Adityabhumi, Manabhumi, Barahabhumi, Dhalabhumi, Singhabhumi and Bhanjabhumi respectively and which form or formed the States or principalities with their Ruling Families still in existence in most cases. The naming of the countries after the names of the Ruling Families or Rulers was a common custom in ancient India. According to the Puranas[3] the six countries ruled over by the six sons of Bali and Sudesna, named Anga, Vanga, Kalinga, Pundra, Odra and Suhma gave these six countries the distinctive names Anga, Vanga. Kalinga, Pundra, Odra and Suhma. This time-honoured custom of Eastern India was also adopted in the hilly parts where the names of the Rulers or Ruling Families are still found to be connected with the States or Principalities ruled over by them. That these Principalities or States existed as separate political entities even in the remote antiquity, is proved by Acharanga Sutra, a Jain Treaties composed in the 4th Century B.C., which mentions the countries called "Vajjabhumi and Subhabhumi", the original forms of which

[1] S. R. Tickell, The Hodesum, J. A. S. B. IX, 699 (1840); H. Ricketts Report on the District of Singhbhoom (1854) P. 69.

[2] Indian Culture Vol. XII PP. 37-46.

[3] Bhagavata IX 23.5.

have been suggested as Bhanjabhumi and Simhabhumi respectively[1]. Relying on the predominance of the aboriginal tribes inhabiting these hilly parts of Eastern India, scholars like Dalton have attempted to connect the origin of the ruling families of this region with the aboriginal tribes. These theories must now be given up in the light of the study of ancient geography which unfolds the real nature of their origin. Like the rest of Eastern India, these hilly parts were occupied by Kshatriya tribes from Northern and Southern India at dates which cannot be precisely fixed and like the principal countries of Eastern India, the small countries in the hilly region also became known after the names of the Kshatriya tribes which first occupied them".

R. D. Banerji in his "History of Orissa" writes at page 4, Vol. I:—"The political divisions of the country of Kalinga were very different. The Medinipur and Balasore districts along with that portion of the country which lay towards the north of the Brahmini-Vaitarani was called Utkala".

Traces of the name of Utkala are still to be found in the country to the north of Brahmani-Vaitarani in Singhbhum district, Seraikella, Kharswan, Gangpur, Bonai, Keonjhar and Mayurbhanj States of Orissa. Place names ending with Kala or Kela abound in these countries. We therefore come across such names as Seraikella (Sadhai Kala) both in Seraikella and Bonai, Karaikela (Kadai Kala) Magar Kala, Kado Kala (Keonjhar and Singhbhum), Kush Kala (Bonai), Vai Kala (Mayurbhanj), Rai Kala (Mayurbhanj), Siju Kala (Mayurbhanj), Sashi Kala and Sarda Kala, Banai Kala (Kharswan), Dalai Kala, Rour Kala or Raurkela which has attracted so much attention as the selected site of the second Steel Plant of India, and is situated in Gangpur is one of the series of such names ending with Kala. Even there is a village called Sadhai Kala in Bonai which is of identical name as Sadhai Kala, the capital of Seraikella State, which in its English rendering has turned into Seraikela.

O'Malley writes: "It is a somewhat sudden transition from the stone age to the coin age of the Roman Emperor but the first indication of civilization in this part of the country is afforded by a great find of gold coins among which were several coins of the Roman Emperors, Constantine, Gordian etc. These coins, which were in beautiful preservation were found near Bamanghati in Mayurbhanj a short distance beyond the southern boundry of Singhbhum. It is believed that they came inland from Tamluk, the ancient sea-port of Tamralipti, and that there was a trade route to that part passing through Bamanghati and Porahat. A pot full of copper coins has also been unearthed at Gulka, a few miles south of Chaibassa, one being apparently Indo-Scythian". What Numis-

[1] Journal of B & O Research Society, Vol. XIII, P. 90 & Indian Historical Quarterly, Vol. IV, P. 45.

matists term as "Puri Kushan" coins have been found in Singhbhum. "The latest described hoard of these coins was discovered on the Northern slope of the Rakha hills in the Singhbhum district in 1917. The majority of the coins show the standing figure of a man holding a crescent in his left hand, which reminds one very strongly of the figure of the standing king on the obverse of Imperial Kushan coinage. Mr. E. H. E. Walsh, I.C.S., C.S.I,, described the hoard from the Rakha mines". "A hoard of similar coins was discovered recently in Mayurbhanj State" (R. D. Banerji in 'History of Orissa' page 112). A similar hoard has very recently been discovered in Seraikella State in a place called Karnagiri-guda not far away from Dalmi where Cunningham in his Ancient Geography of India suggested that Karna-Suvarna is to be sought. These coins are in the little museum of Seraikella State and can be seen. R. D. Banerji mentions "The occurrence of this type of the coinage from Singhbhum to Ganjam", and he refers these coins to be current up to a fairly late date, and Dr. V. A. Smith was of opinion that 'They may have been issued by Rulers of Kalinga in the fourth or fifth century, and it is possible they may have been struck only for use as temple offerings. All Numismatists acknowledge that they exhibit a reminiscence of the characteristic Kushan type"[1]. (ibid P. 112). The material for these coins as well as for other pre-historic finds of copper implements like battle axes etc., have also been supplied from the ancient copper mines of this great copper belt of India which passes through Singhbhum. In his History of Orissa P. 40, R. D. Banerji says:—

"That there was a distinct Copper age in pre-historic period of the history of Orissa is proved by the discovery of stray specimens all over the country. The oldest specimen discovered is that on which a grant of the emperor Purushothama of Surya Vamsa dynasty was discovered in the Balasore district. This implement is a shouldered axe.........Evidently, at the time of the incision of the record the people of Orissa had no idea about its original function because the writing begins near the cutting edge[2]". The next discovery of copper implements was made near Sildah in the Parganah of Jhatibani in Mednipur district. The area in which this implement is discovered certainly belongs to the northern part of Orissa and was transferred along with the modern district of Medinipur to the Subah of Bengal during the rule of Nawab Nazim Murshid Quli Khan I. The most recent discoveries were recorded in 1916. Several copper axes were discovered at the village of Bhagra Pir on the banks of the Gulpha river in the Mayurbhanj State".

The very name Tamralipti (Modern Tamluk) owes its origin to Singhbhum copper, which passed through that ancient sea port to distant lands. There was an ancient trade route between Tamralipti and Singhbhum passing through Bamanghati. In this connec-

[1] Catalogue of coins of the Indian Museum Calcutta Vol. 1 Pp. 64.65.
Ind. Ant Vol. I 1872 I p. 355-6 and plate.

tion Sir W. W. Hunter writes: "But a fourth great city flourished under Hindu dynasties and Tamluk now an island river village of Bengal, formed the maritime capital of Orissa..............a later tradition ascribes the foundation of Tamluk to the monarchs of Morbhanj, the largest and the most powerful of the Orissa Tributary States". So through Mayurbhanj, Singhbhum and Seraikella copper passed on to Tamralipti to be despatched to foreign lands.

With regard to the workings of the ancient copper mines of Singhbhum O'Malley in Bengal District Gazetteers Vol. XX—Singhbhum, Saraikela and Kharswan at page 23 says :—

"Further traces of civilization may be found in the remains of buildings and copper mines in nearly every place where the copper deposit is not concealed beneath the alluvium. Regarding these remains, Dr. Stoehr, an eminent mineralogist, wrote 50 years ago:—'In spite of the rudeness of the mode of extraction, the work must be admitted to have been sagaciously conducted. The ancients never went deep, sometimes hindered by the water, which everywhere is reached below the level of the valleys, sometime by the fear of working underground. The use of powder in blasting must have been unknown to the people of that time, for I everywhere found in the old works, where open, single pillars undisturbed, very rich in ore, but in such hard rock as only to be won by blasting. The ancients seemed to have smelted the ore in little furnances on the spot, for one finds remains of walls, heaps of slag, and even copper bloom in many places. It is impossible to determine the age of the old workings the heeps and fallen-in-pits are mostly overgrown by thick jungle and covered by old trees; only here and there one finds large openings in the rock, at present the refuge of crowds of bats, whose dung covers the floor more than a foot deep; the cavity itself being converted into a beautiful green hall by a thick crust of malachite".

"If one asks the inhabitants when such work was in progress, they do not know; they speak of 100 years with the vague ideas of Asiatics about time, representing thereby an arbitrarily long period. It seems to me, however, certain that the present half-wild inhabitants are not in a condition to carry out such works, and these may be the relics of an ancient civilization, like the rock temples of the neighbouring Orissa, like the fruit trees (mango and tamarind) that one often finds as very old trees in the middle of the thickest forest; as again the remains of the great Dalmi, which once stood in the thick woods of the Subarnarekha. Only one story has reached me of the ancient mines. Wherefrom the lofty Siddheswar, the ridges of Bindraban, Ruamgarh and Mahadeo descend into the valleys as spurs, one finds on Bindraban extensive old diggings and pits, and on Ruamgarh slag-heaps and remains of brick walls. There at Ramgarh a Raja of the name Ruam must have lived and have made the diggings and houses. In the story of Raja

is reported to have had two tongues, so I must consider him as a person who spoke two languages, in fact a foreigner"[1].

"Further inquiry regarding these ancient mines was made by Professor Ball in 1868. He found ancient excavations in every conceivable situation, at the tops of hills, in valleys, in the thickest jungles, and even in the middle of cultivation where the rocks are obscured by superficial deposits. These excavations show that the ancient miners had carefully searched the country and had considerable mining skill, while the slags furnish conclusive evidence of their proficiency as practical metallurgists. The mines, he found, were attributed to a people called Seraks, who once held the country. The same tradition of the former rule of these people was discovered by Major Tickell, who in 1840 wrote :—"Singhbhum passed into the hands of the Surawaks, a race now almost extinct but then numerous and opulent, whose original country is said to have been Sikrbhum and Pachote. The oppressions of the Surawaks ended in their total expulsion from the Kolahan."[2] This tradition is also referred to as follows by Colonel Dalton in the Ethnology of Bengal :—"It is admitted on all sides that one part of Singhbhum was held by the people who have left monuments of their ingenuity and piety in the adjoining district of Manbhum, and who were certainly the earliest Aryan settlers in this part of India—the Sarawaks or Jains". In the Kolhan also there are still a large number of tanks called Sarak tanks by the Hos. Not only Kolhan but other parts of Singhbhum and Seraikella and Kharswan also abound in such ancient Sarak tanks. The enormous tank of Ahar Bundh with remains of ruins of temples near its banks in Karaikella perganah of Seraikella State and the Mullick Bundh in Seraikella Town itself are best examples of such Sarak tanks."

O' Malley further says (page 25): "The name Sarawak, Serak or Sarak is clearly a corruption of Sravaka, the Sanskrit word for a 'hearer', which was used by the Jains for the lay brethren *i.e.* Jains engaged in Secular Seenba pursuits, as distinguished from Yati *i.e.* priests or ascetics. It appears probable that the latter remained in Manbhum, where several Jain temples have been found while the Sravakas or lay-Jains penetrated the jungles, where they were rewarded with the discovery of copper, upon the working of which they must have spent all their time and energy."[3]

Singhbhum was certainly included in the great Empire of Maharaja Mahameghavahana Kharavela Kalinga—adhipatin, the great Jaina Emperor of Orissa. "Orissa had been a Jaina stronghold from the very beginning. The Jaina Harivannasa Purana says that Mahavira Vardhamana had preached his religion in Kalinga.

[1] Copper deposits of Singhbhum, Rcords Geol. Surv. India III 93.
[2] Ho-desum improperly called Kolahan (J.A.S.B.) 1840 P. 696.
[3] Proceedings of A.S.B. 1869 Pp. 170-5.

Another Jaina work, the Haribhadriya-virtti says that Mahavira Vardhamana went to Kalinga as the King of that country was a friend of his father". (R. D. Banerjee—History of Orissa p. 61). "Regarding the condition of religions (in Kalinga) Yuan Chwang states that Buddhism was not strong. There were more than one hundred Hindu temples while the Jains numbered more than ten thousand. Yuan Chwang's silence about the Government of the country proves that the country was still hostile to his patron, King Harshavardhana" (ibid P. 140). We have already seen that "Vajjabhumi and Subhabhumi" the original forms of Bhanjabhumi and Sinhabhumi appear in the Jain Treatise of Acharanga Sutra composed in the 4th century B. C. as being spheres of influence of Jainism. Therefore it is no wonder that there were so many Sarvakas in Singhbhum who have left behind so many relics in tanks and temples.

R. D. Banerji at page 49 of his "History of Orissa" states that according to the Mahavavamsa the grandmother of Vijaya was a princess of Kalinga who was going to Magadha. "On the way, while going through the country of Ladha the party was scattered by the attack of a lion which captured the princess and became the father of Singabahu or Sinabahu the father of Vijaya. This Sinabahu was permitted, for killing his father, *i.e.*, the lion, to clear the forest and found the Kingdom of Northern Kalinga, the capital of which was Simhapura". Then he has conjectured Ladha with Radha or Western Bengal and has suggested "It is quite probable that the village Singur in the Hooghly district of South-Western Bengal is identical with Simhapura, the new capital of Northern Kalinga". There is a hill called Ladha in Seraikella State and a place called Simhapura 3 miles from Seraikella town and when we know that Simhabhumi appears in Acharanga Sutra of the 4th Century B. C. it is as well that we should seek Simhapura, the northern capital of Kalinga in Simhabhumi which, we know, was definitely in Utkala than to seek it somewhere else in Hooghly district in Bengal which we do not know whether it ever formed part of the Kalinga Empire. Now this controversy should set at rest. King Bijaya the Conqueror of Simhala (Ceylon) is the same Vijaya of "Siri Subnathi" which with due pujas and rituals is sung in Singhbhum in the months of Vadra and Aswina in honour of the ancient King. A copy of the "Siri Subnathi" in palm leaf in Oriya script has recently been collected and is in possession of Sri Surendra Mohanty, M. P., Orissa. Regarding this book and its contents Sri Mohanty in K. P. P Goodwill Mission Report writes, "The Subnathi Puja which is observed in both the States of Saraikella and Kharswan, sing the glory of Bijoy Singh, an Oriya Prince of Singhbhum, who conquered Ceylon. The songs which were sung on this occassion are written in Oriya and have been preserved in its ancient form since time immemorial."

It is a well known fact that Orissa had a vast overseas empire which has aptly been described by R. D. Banerji in his 'History of

Orissa' Chapter VII as the "Overseas Empire Kalinga", which extended right up to Java, Sumatra, Bali and Borneo. The similarity of dances between the Balinese and those of the Chhau Dance of Seraikella can but lead to one and the same conclusion that both of them belong to the same empire of Orissa.

O'Malley writes again at page 23 of the Bengal District Gazetteers Vol. XX Singhbhum, Seraikella and Kharswan :"At Benusagar again, on the extreme southern border are numerous old remains, including the ruins of at least ten temples and some pieces of sculpture, which have been discribed as being far superior to the productions of the ninth and tenth centuries A. D. One, indeed, is said to be 'worthy of a place in any museum'. The sculpture both in design and execution is similar to that at Kichang, 6 or 7 miles away at Keonjhar, which tradition ascribes to a Raja named Sawsankh; and it has been surmised that it dates back to the seventh century A. D., when Sasanka, a bitter enemy of Buddhism, ruled in Bengal (Reports Arch. Survey India Vol. XIII. 69-71, 74-77). According to the Chinese pilgrim, Hiuen Tsiang, who visited India in the next century, Sasanka was king of Karna Suvarna and Cunningham went so far as to conjecture that "the chief city of Karna Suvarna must be looked for along the course of the Suvarnareksha (Subarnarekha) river somewhere about the district of Singhbhum and Barabhum. (Ancient Geography of India (1871) Pp. 505-509). This theory, however, is not entertained by others. Again at P. 207 of the Bengal Dist. Gazetteers Vol. XX he further says "Benusagar a village situated seven miles south of Majgaon in the extreme south-east of the Kolhan on the boundary of Singhbhum and Mayurbhanj. It is so called after a tank to the north of the village which is now partially silted up and overgrown with weeds. There is an island in the middle, which is covered with jungle, and at the south-east corner are some low mounds of bricks making the ruins of several old temples, and some well carved images half buried in the ground. Mr. Beglar ascribes the temples to the seventh century A. D. and writes as follows about the sculpture: 'The sculptures that exist are entirely Brahmanical with two exceptions. The exceptions are a small naked figure, which, from its evident resemblance to Jain figures, I take to be Jaina; and a seated figure, with the hands in the attitude of teaching, resembling figures of Buddha, and like many of them with his head covered with little curls. That this figure is Buddhist, its general resemblance to figures of Buddha in Magadha leads me to believe; still there is nothing impossible in its being Jaina. With these two exceptions, all the figures are Brahmanical, and almost exclusively Saivic, Ganesha, Kali, Mahisasuri Devi, etc., fragments of these being frequent. A remarkable piece of sculpture of curious and excellent execution and very spirited design, represents the forepart of an elephant, elaborately ornamented. The elephant is kneeling evidently formed either a pedestal of a figure or projected from the plinth near the entrance of some one of the numerous temples, in a

manner similar to the projecting figures of elephants in other parts of India. The excellence of execution and design of this piece of sculpture entitles it to a place in any museum" (Reports Arch. Surv. Ind. Vol. XIII, Pp. 69-71).

"According to tradition, the tank was excavated and a fort built here by Raja Benu, son of Raja Kesna of Kesnagarh. (q. v.) Colonel Tickell left the following account of the place in 1840: "In Aula Pir, to the far south, a few Kols of the forest kind have built a wretched, straggling hamlet near the banks of what once was a truely magnificient tank. It is called Benusagar, and is said to have been built by one Raja Benu.................The tank, which I paced as well as the jungle allowed me, is about 600 yards square. On the east bank are the remains of a handsome stone ghat; the west side may be similar, but was inaccessible by reason of thickets. On the summit of the ample bandh, or embankment, surrounding the water, lie stones richly carved; it is probable that they once constituted small temples ranged around. In the centre of the tank is an island crowned by a temple, now almost a shapeless mass. On the south east corner of the tank are the derbies of a garhi or small fort, which appears to have been a parallelogram of about 300 by 150 yards, enclosed by a massy wall with towers at the corners. In the centre are two sunken platforms, with stone steps descending into them, in which lie idols in all stages of decay; some of these were buried many feet under a loose reddish soil having the appearance of decayed bark .... about 300 yards to the south of the garhi is another mound or hillock of broken bricks, which I was told was the office of the Raja. To the west of this and all along the bank of the tank, the plane .... is scattered with bricks, showing that a substantial town or bazar must have existed here."

At page 217 Beng. Dist. Gaz. Vol. XX, O'Malley writes: "Kesnagarh— A village situated south-west of Lalgarh in the extreme southteast of Kolhan. There are long mounds of earth here marking the outlines of a large fort said to have been the fort of a Raja Kesna".

At page 225 ibid O'Malley says: "Ruam—A village in Dhalbhum situated 2 miles south-west of Mahulia. It contains some remains which probably mark a former settlement of the Sravakas or lay Jains, though local tradition ascribes them to a Raja called Ruam, who is said to have a fort here. There is a ridge or moat of clay, which is said to have enclosed the fort, but which now encloses and is itself enclosed by a jungle of fine trees with dense undergrowth. Close by are three old tanks and an accumulation of copper slag indicating that this must have been one of the centres of mining operations. Following the direction of the strike of the rocks, which, from this point, trends to the south-west and south, old workings and slag heeps can be traced for many miles further, the last being about 3 miles north of Kamerara on the Midnapore Road".

Besides these sites recorded by O'Malley, there are many other ancient ruins of particular mention are:—

Mangarh—Two miles to the north of Karaikela on the confluence of two rivulets there are extensive mounds of bricks, on the banks of these rivulets. The two streams served as moats to the fort which is attributed to Raja Man one of the ancestors of Raja Benu the last king of that dynasty. Big mounds on the river banks suggest that they might have been towers. Bricks lie scattered over one square mile. This site is in village Pongola. Opposite this site to the east is the ruins of a temple. A mile off lies the ruins of the famous temple of Kainsara. To the south opposite the village Karaikela is the enormous Ahar tank. The embankment is made of bricks. To the west in a grove lies the ruins of some temples near the present Paudi-Sthan.

ITAPUKRI—Near the village Tia-sara in Seraikella lies the ruins of a big square building on the banks of a stream. On these ruins were found half burried a dozen scluptures representing the Ekadasa Matrukas. They were found in Kuchung pir or division which certainly formed part of Bhanjabhumi or Mayurbhanj State till 1780 A.D. When with the concurrence of the then Ruler of Mayurbhanj it was permitted to be conquered and added to Saraikella as the Zamindar there became turbulent and refused to own the authority of the Maharaja of Mayurbhanj. The sculptures which were brought to Seraikella and were lying in the Khanija Bhabana (Mineral Museum) show that they belong to the Khiching or Khijjinga School of Architecture. One of them has been taken away to the Patna Museum and the rest of them are being packed for despatch to Patna.

Besides, there are other ruins in Itagarh, Nuagarh, Tentulidanga and near the confluence of the Kharkai and the Subarnarekha, all in Seraikella, which as the Skanda Purana Ch. VI tells us formed the boundary of Odradesha.

We have already seen that the sculptures of Benusagar and Khiching or Khijjinga which are not very far apart and which formed two sister States of Ancient India belonged to the same school of architecture. Reports of the Archiological survey of India, Vol. XIII pages 69-77 says, "The sculpture both in design and execution is similar to that at Kichang.

"The archoeological evidence so far discovered proves the high antiquity of some of the Ruling Families of Orissa and Chhatisgarh States. Leaving aside the traditions and legends of doubtful value that have grown round their origin, it can be said without fear of contradiction that none of the Ruling Families of the States under review, is of recent origin. The origin of some of the Ruling Families is indeed coeval with the crigin of the States over which they rule. The distinctive names of Singhbhum and Bhanjabhum given to the territories ruled over by the Singh and Bhanja Dynasties are indicative of the fact that these Dynasties existed since the creation of these States. Although Singhbhum as a State has now become extinct, a younger branch of the Singh Dynasty is still continuing its rule over a portion of Singhbhum known as Seraikella".

CHAPTER II

THE HISTORY OF THE SIMHA DYNASTY

When the Singhas first came into this country, the first people they came in contact were the Bhuiyas and Saraks, that was in the year 750 Sambat, that is what Vamsa Prabha Lekhana, the chronicle of the Singh Dynasty tells us.

O'Malley in the Bengal District Gazetteers Vol. XX Singhbhum, Seraikella and Kharswan—page 221 says:—"There is more than one legend as to the origin of the family. One of these, apparently an aboriginal tradition, alleges that its founder was discovered as a boy in a hollow tree, which a Bhuiya forester was cutting down. This boy became the head of the Bhuiya tribe, and worshipped Pauri Devi, a peculiarly Bhuiya divinity, corresponding to the Thakurani Mai of the Bhuiyas in Keonjhar. The family themselves, however, who bear the title of Singh, claim to be Kshattriyas of pure blood. One tradition is that the founder of the family was a Rathor or Kadambansi Rajput from Marwar, who while passing through the country on a pilgrimage to the shrine of Jagannath at Puri, was chosen by the people as their Raja on his proving victorious in a contest of horsemanship. An intractable horse had strayed into the territory of the Bhuiyas, who, in want of a ruler, pledged themselves to submit to any man who could subdue this animal to saddle and bridle. Some time afterwards, a dispute arose between the Bhuiyas of eastern Singhbhum and the Hos of the central tract of Kolhan. The Chief's family joined the Hos, and after they had put down the Bhuiyas, claimed sovereignty over both Tribes". This latter legend is corroborated by the fact that good families admit the Rajput origin, but is open to suspicion as arrogating to the family a distant foreign origin and indirectly supporting their invalid claim to supremacy over the Hos.

"Yet another tradition relates that the Bhuiyas, being hard pressed by the Hos, sent a message to Puri to obtain the help of the Rajput soldiers who had come to Orissa with Akbars' general, Man Singh. Three Rajput brothers agreed to espouse their cause on condition that, if they overcome the Hos, they should be acknowledged as the rulers of the Bhuiyas, who agreed to be their vassals; to this day they offer tilak to the Raja of Porahat on their investiture. One of the three brothers then came to Singhbhum and having trained the Bhuiyas in the method of warfare, subdued the country, which they called Singhbhum. Having completed the conquest, he built a fort at Porahat and made it his capital. This name is said to have been given to the place to please the Bhuiyas, whose favourite deity is Pauri Devi. It is noticeable that in the early British records the place is called Purihati or Porihati".

O'Malley quoting Dalton from his Ethnology of Bengal, further says at page 26 ibid:

"The north of the district came under the rule of the Singh family of Porahat, who claim to be Rathor Rajputs and whose head was formerly known as the Raja of Singhbhum. It is said that their ancestors were three brothers in the bodyguard of Akbar's General, Man Singh, who took part of the Bhuiyas against the Hos and ended by conquering the country for themselves. At one time the Singh Rajas also ruled over the country now included in the States of Seraikela and Kharswan and claimed suzerainty over the Kolhan, a claim, however, which the Hos denied. According to Colonel Dalton, old Hos told him that they honoured and respected the Singh Chiefs, but regarded them, till they quarrelled, rather as friends and allies than as rulers. Even if they ever were subjects, they had achieved their liberty in various hard-fought fields".

These are but half-truths. Ever since the British got also the Dewani of Orissa by which was meant the transference of the Midnapore district of Orissa in 1760 in which included Dhalbhum, they immediately had an eye on Singhbhum. They established friendly relationship with Singhbhum, Seraikella and Kharswan as with other Oriya States; but their expansionist policy was successful when they got a foothold in Singhbhum and took over 27 pirs or perganahs comprising an area of 1955 square miles from the Rulers of Seraikella, Kharswan, Porahat and Mayurbhanj for which they had to pay an annual compensation of Rs. 500/- to the Singhbhum Ruler. Ever since the creation of Kolhan there have been incessant protests demanding return of their territories by the four Rulers. The situation was very similar to the present one. British scholars like Tickell, Dalton and others who were also in charge of the administration, have not only tried to justify their claims over their ill gotton territories from four friendly Oriya States by giving an undue emphasis on the exclusiveness of the Tribal population but have also aggressively advanced on historical and philosophical justification for the retention of the same. Therefore their theories must be taken with due caution.

O'Malley at page 221 of the Bengal District Gazetteers says: "According to tradition, the first Raja who ruled in Singhbhum was Kashinath Singh, after whom 13 Rajas ruled in succession. The second of the line, Chattrapati Singh". The same historian at page 31 of the Gazetteers regarding Singhbhum in 1767 says, 'The Raja is by marriage a distant relation of the Sambalpur Raja; there is a constant correspondence between the two districts and an uninterrupted intercourse of merchants. They are situated from each other about 90 Kos, and there is a tolerable good road the whole way between them. Singhbhum was never reduced under the dominions of the Mughals, but has for 52 generations been an independent district in the possession of the present family. If you

approve of taking the country under the Company's protection, four companies of sepoys, I believe, will be quite sufficient force and it will probably open an easy intercourse with Sambalpur". Both these views are but self-contradictory, Kashinath Singh was but the 40th Raja of the line, 39 had already preceded him, in the second batch of the Simha Dynasty that came to rule over Singhbhum. This we get from the Vamsa Prabha Lekhana a Chronicle which has been faithfully recorded in palm leaf by a family of Dogras, who have followed the Simha Dynasty of Rathors from Rameswaram to Singhbhum, Kanjo, Rajputana and back to Singhbhum through all the viscititudes of history and have recorded the chief events in each reign from generation to generation. The original palm leaf manuscript being moth-eaten and broken up in parts, the present palm leaf manuscript which is also very old was copied out from the original in the year 1700 sambat—1643 A.D. during the reign of Maharaja Kashinath Singh who was a contemporary of Purusottama Deva Gajapati of Orissa (Khordha), at Akshar Lekha Pahar (hill). It was copied by Maguni Rout Dogra son of Chitra Rout. From the internal evidence of the Chronicle, we can say that it is a faithful recording of events in weal and woe without much eulogy or suppression of facts. The dates are given of events in the Vikram Sambat or the Gajapati Era or in both and the Anka of the Gajapati is mentioned showing that from the remote past Singhbhum has been part of natural Orissa and under the cultural influence of Orissa. The language and the script is in Oriya.

The reign of the second batch of the Simha Dynasty in Singhbhum begins from Twelveth Falgun 1262 Sambat (1205 A.D.) and continues till the present day. The first Raja of this line was Darpa Narayan Singh.

The first line had come to Singhbhum in 750 Sambat as already stated. At that time Janughanta was the King of Hara Bhanga which later came to be known as Benugarh.

The 'Vamsa Prabha Lekhana' traces the origin of the Simha-Rathor Family from Bhagabata Narayan. He had two sons named Jai Narayan and Abhimanyu—the younger Abhimanyu succeeding and he in turn was succeeded by Uday Singh who had four other brothers named Gaja Singh, Sura Singh, Ajoy Singh and Vijaya Singh. After the conquest of Lanka, Lord Shri Ramchandra founded the Siva Lingam at Setubandha Rameswaram and chose the youngest Vijaya Singh to be the guardian of the Temple. Vijaya was given Tika by Sri Ramchandra and was thus made into a King. He was to guard the 14,000 Siva Lingas and the Family is said to have worshipped the 14,000 Siva Lingams. Therefore in the Ganasanmat—which means way of address as accepted by all and sundry we find the Simha Dynasty rulers styled as—

"Svasti Samsta Prasasta Sahitesu Sri Madana Gopala Sarana Sri Paudi Devi Charane Sarana Sri Iti-Kuanara Deva-gana Sri

Jatia-pata Devatanka Baraprasada Sri Jhumakeswari Devi Charane Aradhinaka Sri Nigama Kadamba-ru-jata Sri Vacchhaha Maharsi-nka Pratipalana Sri Ramachandra Deva Tika Sarana Sri Chouda Sahasra Hara Bhanga".

स्वस्ती समस्त प्रसस्त सहितेषू—शूीमदन गोपाल शरण—शूीपाउडी देवी चरणे शरण—शूी इटि कुअंर देवगण, शूीजटिया पाट देवतांक बरप्रसाद शूीझूमूंकेश्वरी देवी चरणे आराधिनक शूीनिगम कदम्बरुजात शूीवछह महषिक प्रतिपालन—शूीरामचन्द्र देव टीकाशरण श्रीमत् श्रीश्री......शुभस्थानाधीपति।

After the Age of the Ramayana we know very little of the Family history till we suddenly come to the Age of the Mahabharata. Two brothers of the Dynasty which had its seat at Simha garh, Mandras Singh and Jagannath Singh joined the Kurukshetra War. They were fighting in company of Prayadhadayo Mandras Singh died in battle and the younger Jagannath Singh established himself at Kampeki Garh near Rameshwar and spent his days in worship of the 14,000 Haras. This family is said to be Vaschhasacharu Kodamba P(B) itapi Pitha Uddvaba वच्छसाचरु कोदम्ब (पि) बिटपि पीठ उग्मवा and the interpretation of Kadamba is given as Surjya (the Sun). Then the story goes after Sakyasingha had destroyed the Religion, Maharsi Vachhasa and Vasistha decided to have a Yagna on Arbutagiri (Mount Abu) under a Kadamba tree and they chose one of the scions of Jagannath Singh to guard the Jagna (chose him as Rakha-pala) and gave unto him a sword celestial carved out of the spinal chord of Devaraja Indra named Juvanasya or. Jivanasya. Then it says another name of Indra's spinal chord (Merudanda) is Rat राट. Therefore the family got the title of Rathor. On another occasion one Rathor Raja whose capital was Paralpura was going on the banks of river Narvada with great pomp, with beats of drum when he came across Rishi Sanku—the giver of the word "Jivanasva"—in the act of propitiating the Sun. He was afraid of breaking the trance, and fell flat at the Sage's feet. The Sage was pleased and told him the story that he was born out of the spinal chord of Indra which was called Rat. Then the chronicle goes to give the names of certain rulers of this Dynasty who ruled over Kanouj; Ananga Pala--in 566 Sambat, Nayana Pala, Sadaratha who assumed the title of Kamadwaja, Dharmadambura Danesvara, Bhanu Virachandra whose 14 sons went out for conquest of the south and conquered Padma, Vanga and Orissa—Kamadvaja after propitiating Hingula and Chanda—Ali Devi was rewarded with a sword and won the Southern countries. He established his capital at Similita Garh near Banaras. It narrates after Nayanapala was Udayachand, then Kanakasena-Sasrakala-Meghasena-Virabhadra-Danassena-Vimala-Mukunda Bhanu Rajasena-Tripala-Sri Punja-Vijayachand-Jaichand.

The Chronicle says Sujan son of Sadaratha (probably Sadaratha Kamadhwaja) of Mekarana clan after hard penance in Sri Ali

Temple at Hingula Garh was recepient of a Sword—the Patakhanda. The Devi told him in his dreams "with this thou shall conquer the south". From there he (the king) went to Bhubaneswar on the 27th of Aswin 750 Sambat, and there to Srikshetra (Puri) and made a fifty gold mohur present to Lord Jagannath. He met the Gajapati King on the 21st of Margasira. From there he went to Dhenkanal and visited mount Kailash (Kapilas) and Saptasajya wherefrom the Sword vanished after speaking to him in his dreams. From there the king (Sujan) came to Jayenta in Singhbhum and met Janughanta at his capital at Benugarh. He cultivated intimate friendship with Kuna Bhuiya and Hari Khanda-pater of Jarkey (Singhbhum) and founded his capital at Sinka. After him, Viradevasala—Ugrasena,—Virabal and his son Kasra Singh ruled till 792 Sambat.

This legend of the sword connected with Hingula Garh (probably Talcher) Ali अलि, Dhenkanal, Kapilas, Saptasajya, Bhubaneswar and Srikshetra suggests that these places in Orissa had intimate connection with the foundation of the First Simha Dynasty in Singhbhum. Hingula or Hingulakshi and Ali are other alternate names of Sri Poudi Devi, the patron Deity of Simhabhumi and also the family Deity of the Simha Dynasty; and writings in Oriya found in the Temple stating the date in Gajapati Anka, when she was installed in Singhbhum during the reign of Achuta Singh, the fourth King in the second batch of the Simha Dynasty clearly goes to show that Singhbhum had close historical, linguistic and cultural oneness with Orissa.

The advent of the Second Simha Dynasty begins with the recovery of the mythical sword. This Sword was found in the sandal-wood door under one of the 56 pillars of the ruined Somnath Temple after the Sack and carrying away of the valuables to Mecca. A Bhat named Jayahari had brought it to Similitagarh and had been to the Raja who was Drutarastra and demanded 50 mohars as its price. At first the Raja had said he would not pay such a high price but later he was informed in a dream that this Sword was the same as the original one that had belonged to the Family and had vanished from Saptasajya in Orissa earlier. Ultimately the Sword was purchased and renamed Pihani Gujrati. With this Sword in hand, at the instance of his younger brother Darpa Narayan Singh, the King came out, leaving his second brother Kunar Asman Singh as Regent. Besides the Raja and Darpa Narayan Singh the party consisted of his cousins Sundara Singh, Gaja Singh, Ajaya Singh and Brajaraja Singh, and the retiunes Mathura Nanda, Karama Deo, Vaisnaba Rai, Vasudeva Rajak, Kalu Karmakar, Ganapati Karmakara, Tudar Mull, Mathura Mull, Jayahari Panda and Kshmiri Dogra, Kanheiya Pande besides other camp followers—in all 31 in number. They started on the southward journey on the 9th of Jestha 1252 Sambat mounted on thirteen chargers. When they came to Srikshetra they found that Paramahamsa Bajpeyi was in charge

of the construction of the Great Temple at Puri and was being assisted by Ishana Pattanayak. They met the King of Orissa—Gajapati Ananga Bhima Deva, in the Temple; greeted each other by raising two fingers. While the work in the great temple was in progress, an elephant turned rogue killed the mahut and charged and trampled many of the workers, and then ran away to Khandpara. Gaja Singh went after it and curbed this mad elephant and brought it back. The Gajapati King was very much pleased with the deed and said "Gaja Singh will be known as Gajaraja from this day". During their sojourn at Puri, Sundar Singh died, after this the party left Puri, halted at Khurda, Balabhadrapura and went for Darshan of Bhubaneswara, then on the banks of the river Vaitarani they visited the temple of Kushlesvara and then stayed at Jatipura (Keonjhar State) and came to Jayent (Singhbhum), doing shikar on the way. They visited Ram Tirtha on the Vaitarani, and Vaitha-tangar and Bhadaranga, Shyamkunda and cultivated friendship with a Bhuiya Chief called Vai Mahapatra and earned the gratitude of the Bhuiyas of the Kat and Vathudi clans by killing man-eaters. Then they stayed at Kushinaga village: visited Mahadeva's temple at Pukhuria-Jada and Nava-Digbali Devi at Paridhi, took the route by the banks of Brahmani and reached the kingdom of Udendra Deva *i.e.* Vanai or Bonai.

At that time Udenedra Deva (he may be Udayendra or the same Udaya Varaha Deva of the Bonai Copper Plate Grants—published in Journal of the Bihar Research Society, September 1945, Vol. XXXI, part III) was in meditation in a cave in Champajhari hills and was very much worried because he had no issue. The Simhas met the king of Bonai at the temple of Baneswara and the King offered them his hospitality.

The Raja and the Rani then went into penance at the temple of Kopesvara and on the 5th day they were ordered in their dreams that they were to adopt one of the brothers who had come from Marwara and one who would approach them with the feather of a Peacock in his hand is to be adopted by them. While, the Simha brothers after their early bath the next morning were going to visit Kopesvara, they saw a peacock dancing on the way, and the bird just shed a feather from its plumes. Ajaya Singh picked it up, so that he might offer it to the God. When the Raja and the Rani saw him thus approaching they announced their intention to adopt him—and after offering Kopesvara they put a tika mark on Ajaya's forehead and thus made him their Tikayet. Then they sent for their subjects and in a Durbar announced this news. The people gave their silent approval by doing homage to the new heir-apparent. The Simha brothers decided that as the Kingdom of Vanai came to one of them by the good offices of a Peacock—the succeeding kings would adopt the insignia of the male Mayura-Peacock henceforward as their emblem.[1] It was also decided that

[1] This happened on the 12th of Jestha of the year 1258 of Vira Vikramaditya Era.

henceforth the alteranate Kings of Vanai will use the title of Indra Deo and Chandra Deo after their names. The present Ruling family of Bonai still adhere to their Kadamba clan like the Simha Rathors of Singhbhum. The Gana Sanmat gives them the following Prasasti-title or way of address in Oriya.

"Svasti Samasta Prasasta Sahitesu—Sri Vanesvara Devagana—Sri Kapilesvara Devatanka Varaprasada—Sri Kuanri-devi Charane Sarana—Sri Chalisa-sahasra Hara-bhanga—Sri Vanai Subha-sthanadhipati—Sri-mat Sri Sri........................"

After a stay of six months at Vanai, the Simha brothers came away by the route on the banks of the river Kuili (Koel), killing many a tiger on the way which earned them the admiration and and gratitude of the Bathudis and Kat Bhuiyas and the Paudiya Bhuiyas. the last named made them stay four Moons (four months). in their country. From there they went to Panchpada-gam on the east of which is the country of the Sarasas. One day, one of their friends Kama Vathudi told them to proceed to the Kingdom of Hara-bhanga whose capital was Venu-garh where the last of the Kings of that Dynasty which had traced its origin from Gosingha Raja since the days of the Mahabharata and whom Arjuna had killed, had died. This dynasty had a king later on in about 750 Sambat known as Janughanta who was succeeded by Mayura Deo and later on by Kesna and Venu who had died without leaving any issue. The last king Venu had been on a visit to Sri Kshetra and on his way back had called on his Sala (brother-in-law) at Dompara, and had invited him to take up the reins of his kingdom after him. But his brother-in-law did not accept this onerous task and King Venu died without any successor leaving behind him his old and infirm Dewan, Jaleswar to whom the people did not at all listen. It is commonly supposed that the rulers of Hara-bhanga or Singhbhum before the advent of the Simha Dynasty were Bhuiyas, but that is not correct. They were Doms and this story in the Simha Prava Lekhana is corroborated by the story appearing in the Bengal District Gazetteers Vol. XX that Venus predecessor Kesna after whom Kesnagarh was founded had killed a brahmin enrapped in a cowhide of a cow he had himself killed and for this sin he had to suffer much (*vide* Beng. Dist. Gazetteers p. 217). But, inspite of the Raja being a dom, the fact remains, that the most powerful and predominant tribe of the land were the Oriya Bhuiyas, and not the Hos as some others would like us to believe, because the Hos were later infiltrations. The original inhabitants of the land were the Seraks and the Bhuiyas. The numerous Bhuiya Chieftains of Singhbhum neither listened to Dewan Jaleswar, nor would any of them step into the throne vacated by Venu as they supposed that they would lose caste by stepping up into the gaddi of a dom ruler. But all the Bhuiya Chieftains had assembled to devise some means for the future of the kingdom, when the Simhas appeared in at the most opportune moment.

The fact that king Venu had visited Puri-Srikshetra and had marital relationship at Dompara, that his Dewan whom he left behind had a typical Oriya name, as Jaleswar, and that all the Zamindars under him were Oriya Bhuiyas who even upto the present day have their history recorded in palm leaf in Oriya, goes to show that it was typically an Oriya country to which the Simhas stepped in, in their adventurous pursuits.

As per request of Kama Vathudi when the Simhas visited Benegarh, the Dewan old Jaleswar who was in great distress, descended the steps of the mountain fortress to receive them and seeing their deportment heaved a sigh of relief and said, "You have brought back life to me. Now there is no one to rule over this land. You take over the reins of government and put down all revolts". The Simha brothers narated their story of adventure—how they had come to Srikshetra from Marwar, Similitagarh and Jodhpur in Rajputana and they would accede to his request only after obtaining orders from the God Rameswara. So in the year 1259 of the Vira Vikramaditya Era they wended their way towards Rameswaram. The God of Rameswara with whom they had a long historical connection, in a dream ordered that Darpa Narayan Singh should ascend the throne. From Rameswaram they went to Delhi where Badshah Kutubuddin was reigning. From there they came back to Hara-bhanga and on the 12th day of Falgun in the year 1262 of Vikrama Era, Darpa Narayan Singh was duly appointed ruler, and the 'tika' of rulership was given to him. Upon this Haria Dandasena of Kudaikala went and brought back Rudra Singh, Raja Venu's brother-in-law from Dompara and effected a revolt. But Raja Darpa Narayan Singh broke it up and drove away Rudra Singh and killed him while he was in flight. Then the King sent out words for his people to assemble, and on the appointed day, people from far and near assembled; they came from Sarasa, Kaina, Jamda, Bada Jamda Katgoda, Bhadaragam, Bhandhgam, Jayent, Sura, Gumla, Ili, Vatispur, Khada-marsi, Gua-Gumda, Mayur-damba, Bamundiha, Salai (probably Seraikella), Keonjhen, Girugaon, Marla-Harni मरला हरणि Tamlibundh.

From the names of these villages we can divine into some of their Oriya origin like Marla-Harni and the list also gives an extent of the Kingdom of Hara-bhanga over which the Simha Dynasty was called up on to rule. The people assembled conferred amongst themselves and said that it is Badam Devata who had called them (Simhas) to their country to rule over them, and therefore they decided to swear allegiance to him. It is interesting to note the name of Badam Devata also appearing in the Prasasti of Bhanja Kings of Mayurbhanj. Their Prasasti runs as follows:—Svasti Samasta Prasasta Sahitesu Sri Badamba-deva-gana—Sri Ajonisambhuta—Sri Mayura-dimbaru-Jata—Sri Vasista Maharsinka Pratipalana—Sri Ramachandra-deva Tika-sarana—Sri Heramba-devatanka Bara-prasada—Sri Jagannatha Mahaprabhunka

Charane-Sarana—Sri Adhaisa-Sahasra Kinchakesvari-devi-charane-Aradhinaka—Sri Baripada-Subhasthanadhipati Srimat Sri Sri...................

After the death of Darpa Narayan Singh, the Founder, his son Yudhistira succeeded him and ruled for 10 years from 1262 to 1271 Sambat. He was succeeded by his son, Kashiram Simha in 1271 Sambat. During his reign there was revolt in Vanai, and Gaja Simha and Mana Simha were deputed there to successfully quell the rebellion. Raja Kashiram Singh who was out on Sikar witnessed the great heroics of a dog in chasing a jackal and came to the conclusion that piece of land must breed heros. Therefore he decided to remove his capital to this place and named it Porahat after one gauda, Puda by name who was the inhabitant of this place. However, O'Malley in Bengal Dist. Gaz. Vol. XX, p. 221 gives another version of the origin of the name. He says, "Having completed the conquest, he built a fort at Porahat and made it his capital. This name is said to have been given to the place to please the Bhuiyas, whose favourite deity is Pauri Devi: it is noticeable that in early British records the place is called Purihati or Porihati".

However, the fact remains that according to both the versions of the District Gazetteer and the "Vamsa Prava Lekhana" Sri Pauri or Paudi Devi became the presiding Deity of Singhbhum in the same way as Kinchakeswari or Rankani Devis are regarded as presiding deities of the whole tract of land known as Bhanjabhumi (Mayurbhanj) or Dhalbhumi respectfully. The feeling is so very strong that in Kuchung Pir, the major part of Seraikella State to the south of the river Kharkai, which formed part of Mayurbhanj till the later half of the 18th Century, goddess Kinchakeswari is still worshipped as the presiding deity of that portion of the country.

The story in the "Vamsa Prabha Lekhana" with regard to Sri Pauri Devi—the patron Deity of Singhbhum—goes that this Devi originally came from Ceylone. When the Simhas were installed guard over Ramesvara by Sri Ramchandra, this Divinity appeared in a dream and said, "She had come to protect them in their efforts to keep guard over the 14,000 Hara lingas". Then the King found and idol of wonderous beauty besides Siva in Setubandha Ramesvara. The idol is made of Astadhatu or eight different metals. She is seated on a Dambaru and is Tri-Nayana. The Sword, the Gada, the Munda, and the Kharpara adorn her four hands. The Lion stands besides Her.

"Samuti Damburasanam Katyachitra Vaghambari
Sri Karancha Gada-Khadga Kharparam Munda Vamaya"

समुति डम्बुरासन कत्याचित्र बाघाम्बरी,
श्री करांच गदाखड़्ग खर्परं मुण्डबामाय ।

The interpretation of the name Paudi which is a typical Oriya one and Her alternate names of Mandaleswari, Mekaran Kula Chanda, Ali, Hingulakshi in the 'Vamsa Prabha Lekhana' suggests Her long association with Oriya countries. "Kamsa got the Sword from Indra and armed with it, he had gone in search of Krushna to be born of Devaki, but when Devaki gave birth to Mahamaya Ambika instead of Krushna, Kamsa threw away the sword in disgust and took hold of Her (Mahamaya's) legs and lifted Her up in his efforts to dash Her to the ground, Mahamaya Ambika's Legs slipped off from Kamsa's hands and She vanished into thin air. The text in Oriya is:—

> "Kamsa Indra tharu ane. Devaki suta Krushnaku
> Mariba payen Khanda Pakaye Mahamaya
> Ambika-pada-dhari Uparaku tekila Karaku
> Chhadi Pa-udi-gala Tenu Paudi nama.
> Mandalesvari Mekaran Kula Chanda
> Ali Himgulakshi balaye puja Pante".

The Vamsa Prabha relates that the Devi who was in Rameswara decided to come over to Simhabhumi and in playful mood in the garb of a girl she came over there *via* Keonjhar, Bonai and Jamda and this tract is called, Paudi country (There is actually a pir in Bonai called Paudi and a sect of Bhuiyas known Paudia Bhuiyas abound in this tract). At village Kointala She appeared first in a dream before the two brothers Khira and Nira, and told them to take Her over to Simhabhumi and tell the Raja there to provide Her with food. Rising from sleep, Khira followed the Image and found an idol in a basket under Siadi creepers. In an improvised craddle they brought her to Venugarh and left Her under a tree and went and narrated the whole story before the King. But when they came back they found that She had disappeared but was traced into the river Sanjai. She told those who had carried Her again in a dream to tell the Raja that on Her way from Ramesvara the Paudia Bhuiyas hid Her inside the waters of the river Sanjai. Ultimately the Idol was recovered and first kept under the clearings of a bamboo tree, and the Pujas and sacrifices were performed as it was being done in Ramesvara. This place received the name of Banskata: there is a village still known as Banskata near Porahat village. On the fourth day of the bright half of Jestha,—there are records to show,—that She was installed in the temple at Porahat, during the reign of the succeeding King Achutya Singh in the 9th year of the Gajapati Era.

The long association of Sri Paudi Devi, or Ma Paudi as She is commonly and endearingly called, in the land of the Simhas with the tract in Bonai and Keonjhar known as Paudi and the Bhuiya sect known as the Paudia Bhuiya of Keonjhar, Bonai and Singhbhum, who have derived their name after Her, and the alternate names of Ma Paudi as Hingulakshi and Ali and the interpretation

of Her name Paudi consisting of 'Pa' and 'Udi', which are purely Oriya words, and the records discovered in the Temple, in Oriya script suggests, that She is purely an Oriya Divinity. The main festival in Sri Sri Paudi Devi's temple followed ever since right up to the present day is the Sohala Puja or Pujas performed with much ceremony continuously for sixteen days beginning from Jitua or Jimutabahana Astami in Bhadra up to the Mahastami preceding the great Dusarah festival in Aswan, is only followed in Orissa—in Sri Vimala Devi's temple at Puri, in Sri Biraja Devi's temple at Jajpur—the ancient capital of Orissa and in other places in Orissa. In other parts of India either the Nava-patrika Puja is performed or the Durga Puja is conducted for 4 days only. To quote the 'Vamsa Prabha'

> "Jitas-tamya-rdham Tatardham Samksha-kam
> Sasata Navami
> Pujitam Devi Parbane Kamana Phalam-labhitam
> Sasti, Saptami, Astami, Navami
> 16 Dibasam abhabe 8 tatardh 4".

Since Ma Paudi came to Singhbhum, during the reign of Maharaja Kashiram Singh, She has not only been installed in the temple at Porahat and later on in the temple at Seraikella, but She has also been installed in the hearts of every citizen of (the real old inhabitants) Simhabhumi. Throughout the whole of Simhabhum, Seraikella and Kharswan there are Paudi-sthans scattered over here and there. Ma Paudi has been the symbol of Unity. In the Calcutta University publication of 1931 in the Anthropological Papers—New Series No. 2 by Tarakchandra Das, M.A. in "The Bhumijas of Seraikella", the author writes at page 39, "Paori, a female deity, is annually worshipped once in the month of Jyaistha (May-June) and again in Asadh (June-July) on any two days fixed by the villagers according to their convenience. At every worship a clay image of a horse and another of elephant, in miniature form, are commonly purchased from the potters and placed on the spot of worship and form interesting offerings".

"This is a description of the worship of Paori as held in ordinary villages. But there are in addition to these, two important centres where the rite takes place with much more ecalt. At Paorimel, near the town of Seraikella, the Goddess Paori is worshipped. Here once a year, on a particular day all the lease holders of the State, whether Hindus or not, assemble with sacrificial animals and rice which they offer to the Goddess and partake of at the place. At Aharbandh, at Karaikella, there is a large circular stone known as Paori, where once a year, the tenants and lease holders assemble and sacrifice animals which are eaten on the spot" (ibid P. 40).

The above is a description of the Nabanna Bhojan or the Nua-Khia Jantal as it is locally called. When on a fixed date after the

Sukla Chaturthi of the month of Bhadra each year, the product of the new harvest is offered first to Ma Paudi at Puri Mel near Seraikella. None in the whole of Singhbhum will take new rice before it is thus offered to the Goddess. This is very strictly followed by all castes and creeds including the tribes among the old inhabitants of Seraikella, Kharswan and Singhbhum. After the Nua-Khia Jantal at Seraikella other similar Jantals precede in other Paudi-sthans throughout Seraikella, Singhbhum which is sometimes described as Paudi-Mel or the land of Ma Paudi. These ceremonies go to add towards the Cultural unity of the lands of Sri Paudi.

Besides this festival described above there is another Jantal on the Jestha Sukla Chaturthi—the day Sri Paudi Devi was installed at Porahat during the reign of Achutya Singh I and similarly installed at Seraikella much later known as the Birthday of Ma Paudi. Now this Jantal is performed in Seraikella when all tenants and lease holders bring their sacrifices to the Temple of Sri Paudi. This is followed by similar Jantals in other Paudi-sthans, some only of which may be enumerated as being in Karaikela, Karnagiri Guda, Gamharia, Ujanpur-Ganjia, Tumung, Dumurdiha, Joddiha, Sampra, Burdihi, Dumra, Gahira, Tentoposi, Banskata, Porahat, Kharswan and various other places.

The above are the routine annual festivities in the name and honour of Sri Paudi. In every ten years there is a National Gathering at 'Paudi-Mel' just outside Seraikella Town in 'Singhbhum Pir' of Seraikella State. People from all areas—far and near—assemble in thousands and offer sacrifices at the alter of Ma Paudi. It is the greatest national festival of the Land—a sort of minature "Kumbha Mela"—and is also known by the name of Dasandi or Decidenial, Jantal or Paudi-Mel which literally means national unity in the name of Ma Paudi. After the Jantal is over people must not go out of the prescribed area but must cook their food within the space formed by two streamlets and the river Kharkai. It is glorious sight to see little fires springing up here, there and everywhere to steal the darkness of a Bhadra night. After the food is cooked the congregation must eat it there too, and one is not allowed to take out even a morsel of food outside the prescribed area. In every ten years people must meet, worship the common goddess and feel that each and every one of them is of the same nationality and culture. There is no distinction of caste or creed. A Ho or a Munda, a Santal, a Bhumij, a Brahmin, a Karan, a Kshatriya, a Bhuiya, a Mahato, a Ghasi, a Dom, a Bhandari, a Tell, an Oriya or one speaking the tribal dialect must all unite together in the name of God and feel that they are Seraikellians-Singhbhuyas first and tribes, races or castes, afterwards, and all must sing to the glory of Sri Paudi Devi—"JAY MA PAUDI".

During the course of long ten years when parties and factions, quarrels and strifes appear to disrupt the body-politic, comes the

Great Paudi Mel to unite anew the common bonds of fellowship and culture and create communities of interest and purpose for the whole land. This festivity is in essence of Singhbhum Culture and therefore Sri Ma Paudi rightly stands as the symbol of Unity and Culture of Singhbhum.

Ma Paudi has been a great force round which rally, all castes and tribes in Singhbhum. The peculiar feature of Her worship is that it is conducted by Bhuiya priests. Bengal Dist. Gaz. (p. 65) says, "The Hinduized Bhuiyas still, however, retain in their own hands the priestly duties of certain old shrines to the exclusion of the Brahamans, *e.g.* at Kiching". The Dist. Gaz. (p. 52-53) says, "The tendency is, indeed, for the Animists, espicially the Bhumij, to be Hinduized through their connection and contact with the more advanced castes of Hindus who live side by side with them. Many have adopted the language of their Hindu neighbours and are in the process of getting themselves merged into the Hindu community. The Ho has long resisted temptation, but he too, is showing signs of weakness. Some of his tribe have given up eating cow's flesh, some even style themselves Hindus and profess to believe in the Hindu gods and goddesses; and some of them have taken to wearing the Brahamanical thread". O'Malley's book was published in 1910. Since then great strides have been made, and in their scientific surveys into the lives of the tribes in Seraikella, the Calcutta University have brought out two Anthropological Papers. In the first of the New Series—the Hos of Seraikella published in 1927, they write:

"That the Hos have been, to a certain extent influenced by the proximity of the Hindus even in their terms of relationship is evident" (P. 57). "Here we meet with the worship of Manasa and Lakshmi—the goddess of Snakes and of Wealth respectively—apparently evidence of direct Hindu influence" (P. 58).

"Marang Bonga or the 'great god' whom they associate with the hills and mountains, the present generation of Hos of this tract have somehow identified him with the Hindu Mahadeva" (Ibid p. 58). "In village Borbil, the Hindu goddess Lakshmi is worshipped on every Thursday in the month of Agrahayana" (ibid p. 59)". This is a typical Oriya ceremony and is not to be found in other parts of India.

In No. 2 of the same series published in 1931—"The Bhumijas of Seraikella"—we have already seen how the Bhumijas have adopted Sri 'Paori' Devi in their daily and annual routine of worship. At page 18 of the said papers it is further stated: "Thus the ceremony of hom-yag, an essentially Hindu rite, together with its performer, the Brahamin priest, seems to be a recent introduction into Bhumijs society and forms an ideal example of the cautious method of Hinduism, adopted to convert the tribal peoples". "These

Brahamans also serve the Kurmis and eat from the hands of both these people".

Now coming back to the period of Maharaja Achuta Singh's reign immediately after the installation of Sri Paudi Devi, the 'Vamsa Prabha Lekhan' record that there was some sort of discontent among the Kols or the Hos. The Mundari population wanted to leave off the country and return back to Lakanpur, in Surguja State from where they had originally come, and had settled in Singhbhum. This recorded history is quite in keeping with the theory of Bradley-Bert in his "Chota Nagpore" that all these tribes passed one by one through Palamau which was the ancient gateway of Chota Nagpur and each in its turn was pushed further south by the incoming of a fresh tribe. O'Malley who has quoted Dalton at P. 67 of the Beng. Dist. Gaz. Vol. XX says that "the Hos appear to have no traditions that throw much light on their history. They generally admit that they are of the same family as the Mundas and they came from Chota Nagpur. The Oraons sometimes say that the exodus of the Hos was caused by their invasion". At this period of history we find that they were not of sufficient number to stage a revolt and they had preferred to rather walk out of the country and return back to their original homes than to effect a revolt or to give a fight.

The King on hearing their resolve to quit, sent for the whole Ho or Munda population, and by much pursuation prevailed upon them not to leave the land of their adoption: the Hos decided to swear alligiance to the King and in a ceremony where a big post had been set up the Raja caught one side of the post, while the assemblage caught the other, and the Hos made this famous swearing which is still remembered by them after lapse of centuries. They swore:—"Dighi Munda-Pata Khanda-Singh Raja-Ho Paraja-Dumbi-Tasad Buru Bonga-Dandia Kula-Taki Bame-Sabe Din

दिघिमुण्डा पाटखण्डा सिहरजा हो परजा दुम्बि तासाद बूरुबंग ।
दाण्डियाकुला तकिबामे साबेदिन ।

which means that Dighi Munda will ever remain watch over the Pat Khanda or the Chief Sword of the land (We have already seen how this Sword has played an important role in the history of the Simha Dynasty). Simhas will ever remain Rajas to rule over the Hos who will always remain loyal subjects *i.e* prajas to them. The Duba grass, the Buru Bonga, or the jungle god, Dandia Kula or the Tigers, and Taki Bame or the Brahamins do hereby stand witness to this grave and solemn swearing-in-ceremony in which the Hos take the oath of true allegiance to remain loyal for ever to their King.

Since those dark days of history the Hos have remained true to their words, and still they remember with great relish the inseperableness of the Simha Rajas and the Ho Parjas.

4

The Hos are later-on-infiltratition to Singhbhum, there is no doubt, as we have already seen. The Saraks and the Bhuiyas were the original inhabitants. The Vamsa Prabha Lekhana records another infiltration of the Hos four centuries afterwards. This was during the reign of Ranjit Singh the 35th Ruler of the Dynasty and contemporary of the Mogul Emperor—Akbar the Great. 60 families of Bantaria Mundari Kols came from Uruma village of (Chota) Nagpur, as carriers after Bikaram Singh's marriage. They were settled at Nandada, near Jagannathpur approximating the Singhbhum-Keonjhar border, and the place was renamed Sath Vantaria pir. Because they were brounght by the Simhas they changed their clan and subsequently came to be known as of Singko gotra.

The Calcutta University publication "Hos of Seraikella" also mentions the name of this this killi at P. 88. This Singko clan is also mentioned by earlier scholars like Risley.

George Vansittart, the Resident of Midnapore, wrote in December, 1767, to Verelst, the head of the Government in Calcutta........, "Singhbhum was never reduced under the dominions of the Moguls, but has for 52 generations been an independent district in the possession of the present family".

Here is a genealogy of the Kings of the Simha Dynasty whose reigns have been recorded in the 'Vamsa Prabha Lekhana'

1. Darpa Naryan Singh	Founded Simhabhumi Kingdom on the 12th Falgun-1262nd year of the Vira Vikramaditya Era, corresponding to 1205 A.D.
2. Judhisthira	
3. Kashi Ram Singh	Founded Porahat Fort 1272 Sannat. Advent of Sri Sri Paudi Devi to Singhbhum.
4. Achuta Singh	Installed Sri Sri Paudi Devi at Porahat
5. Trilochan Singh	Battle with Hatibari.
6. Arjun Singh I	Met Tugral Khan at Medinipur on way back home from Kasi. 1243 A.D. Died 9th of Anka of Narasingha Gajapati Era.

7. **Jagannath Singh I**	9th Anka Narasinha Gajapati Era to 4th Anka Pratap Narasimha Gajapati Era.
8. **Purusottama Singh I**	Founded Jagannathpur Fort near border of Singhbhum-Keonjhar. Kat Bhuiya rising brought down. 4th Ankrar Pratap Narasimha Era to 3rd Anka Gatikanta Gajapati Era.
9. **Harihar Singh**	3rd. Anka Gatikanta Gajapati Era to 6th Anka Sankha Bhakara Gajapati Era.
10. **Narayan Singh**	6th Anka Sankha Bhaskara to...........
11. **Sridhara Singh**	
12. **Lalmohan Singh**	
13. **Jagannath Singh II**	Bhuiyas revolted. Raja remained outside. Rani was allowed to remain in Porahat.
14. **Krushna Singh**	Great famine. Deid 14th Anka Sankha Basudev Gajapati.
15. **Gopi Nath Singh**	14th Anka Sankha Basudeva Era to......
16. **Akrur Singh**	
17. **Ajoy Singh**	Died 5th Anka Bali Vasudeva Gajapati.
18. **Udaya Singh**	5th Anka Bali Vasudeva Era to
19. **Sikhara Singh**	14th Anka Vira Vasudeva Era. Kols revolted but were put down with a severe hand.
20. **Dagara Singh**	Bhuiyas revolted. Put down and reconciled.
21. **Man Singh**	Conquered Hatibari & Nagra, returned from Sri Kshetra, died Magh 9, Monday, 2nd Anka Bana Deva Gajapati.
22. **Ajoy Nath Singh I**	2nd. Anka of Bana Deva. Daitari Tanti led a revolt—200 soldiers from Sambalpur were brought. They were driven away and defeated at Bisra: died 12th Asada, Saturday, 2nd Anka Kapilendra Deva Gajapati Era.

23. Siba Narayan Singh	Bhuiyas revolted but were put down. Constructed Mahadeva Mandap at Goilkela. Died Kartik 12th, Wednesday, 7th Anka Kapilendra Deva Gajapati Era.
24. Lakshmi Narayan Singh I	Rebuilt Porahat garh when it got burnt down during summer.
25. Gopal Manjari Singh	Kols were put down. Founded 8 Jayents, died 3rd Anka Vidyadhar Gajapati Era.
26. Pratab Bhanu Singh	
27. Chitra Bhanu Singh	
28. Uday Narayan Singh	
29. Lal Mohan Singh	
30. Ajoy Nath Singh II	Infirm. His son Lakshmi Narayan acted as Regent. Bhuiyas did not want to recognise him.
31. Lakshmi Narayan Singh II	Ascended Gadi in 16th Anka, Pratap Rudra Deva (i.e. 1504 A.D.) started for Rameswara on Aswin Sukla Panchami Sambat 1618 (1561 A.D.).
32. Narpat Singh I	Went to Srikshetra 8th Pous, Sambat 1625 (1568 A.D.). Mukunda Deva was killed by Pathans at Jajpur—led by Kalapahad. Jagannath was hidden by the Pandas in Chilka. Vrusala Mahanti carried the Navi-Khanda of Lord Jagannath to the Raja of Kujang.
33. Rameswar Singh	
34. Raghunath Singh	
35. Gajaraj Singh	
36. Ranjit Singh	Sambat 1638 (1581 A.D.) ascended gaddi. Kols, Saraks, Rautias and Kat Bhuiyas combined in rebellion and burnt all Palaces at Jaipur, Jaganathpur and Porahat. Chattradari Singh

was killed at Jagannathpur. Bijoy Singh was also killed. Bikram Singh escaped to Nagpur with the ladies on the Palace. Raja Ranjit Singh, Drutarastra Singh, and Sri Ram Singh hid Sri Sri Ma Paudi Devi in Aksharalekha Pahad and Sri Sri Raghunath Mahaprabhu inside Sanjai river and fled away to Jodhpur and then to Delhi to meet Akbar. Made friendship with General Man Singh, and came back to Orissa with Man Singh expedition. Raja Ramchandra of Khordha was conferred title of Maharaja by Man Singh. Maharaja was very friendly towards Ranjit Singh, asked them to go back to Singhbhum. Came back to Singhbhum (Jayent) Sambat 1647 (1590 A.D.), Brought back Sri Sri Ma Paudi from place of hiding in Akshar Lekha Pahad. Vikram Singh with the Maharani came back from Nagpur. 60 families of Ho Bantria, Mundari came as carriers and settled at Nandada near Jagannathpur. The clan of Hos thus brought changed their gotra and came to be known as Singko gotra because they were brought by the Simhas.

37. Jai Singh

38. Udit Narayan Singh — Quelled unrest in the south near Jagannathpur-Jayent: died while returning from Srikshetra on 16th Magh, Saturday in the Era of Narasimha Gajapati.

39. Lal Mohon Singh III — Rebuilt temple at Goilkala: of religious disposition: died on a lunar eclipse day on the 1st year of Chotaraj Gajapati. Bhuiyas were trying for a revolt which was put down.

40. Mahipat Singh

41. Kashiram Singh II — Conquered Nagra. Kols from Nagpur were coming to loot. On the first occasion, Hos of Bharandia and Dukri (Singhbhum) drove them back; later

they came back and burnt Porahat while the Raja was away to Srikshetra. At this very moment the Rani gave birth to Tikayet Chhatrapati Singh. She was carried in that condition to Panasua, Ma Paudi was also removed. This was in the year 1698 Sambat. From Srikshetra the Raja came to Khorda and was guest of Purusothama Deva Gajapati of Khorda for a fortnight. The Raja returned home and rebuilt Porahat. He also had the "Vamsa Prabha Lekhana" the original of which was moth eaten, copied at Akshar Lekha Pahad.

42. Chhatrapati Singh — Consolidated his Kingdom which extended upto Gamharia in the east (Suvarnarekha).

43. Arjun Singh (Kala) II Deaf.

44. Jagannath Singh III

45. Purusottama Singh II — Kumar Bikram Singh I (Founder of Seraikella House)

46. Arjun Singh III (Posthumus child)

47. Amar Singh

48. Jagannath Singh IV

49. Ghanashyam Singh

50. Achuta Singh II

51. Arjun Singh IV

52. Narpat Singh

Seraikella House (from Kumar Bikram Singh I):

2. Nrusingha Singh
3. Satrughna Singh
4. Abhiram Singh
5. Vikram Singh II
6. Ajambar Singh

7. Chakradhar Singh
|
8. Udit Narayan Singh
|
9. Tikayet Nruparaj Singh
|
10. Aditya Pratap Singh

The above is the genealogical table of the Kings of the Simha Dynasty who ruled over Simhabhumi formerly known as Harabhanga from 1205 A.D. upto the present day; for well over seven and a half centuries for 56 generations. Although Singhbhum as a State has now become extinct, a younger branch of the Singh Dynasty is still continuing its rule over a portion of Singhbhum known as Seraikella. Soon after the creation of Seraikella as a Distinct State (sometimes in the 17th Century A.D.) it grew in power and prestige and eclipsed the parent State of Porahat in power and importance (vide Bengal Gazetteers, Singhbhum District Vol. XX Pp. 229 and 222).

Now let us see some salient features of their reigns. One of the commonest feature of this Dynasty was to visit Srikshetra—or Puri. Not only that they had closest relations with the Gajapati Kings of Orissa and with the people of Orissa. They practically did everything in terms of Oriya culture and language and modes of life and thinking just short of accepting vassalage of the Emperors of Orissa. They accepted the Gajapati Era in the daily routine of life. The State records and documents were numbered with imprint of the Gajapati Kings. The horoscopes were enumerated in Gajapati Ankas. The great Oriya festival of Sunia which is a peculiarity of Orissa alone when the Gajapati Era is changed also came to stay and has been mentioned in the "Vamsa Prabha Lekhana". The reigns of each King has been recorded either in the Gajapati Era or the Vikrama Era which shows that both of them were equally in vogue. This could not have been possible if these Adventurers originally from the south and ultimately who came from the north had come to a country which was otherwise than Oriya-land. They were swamped by the language and culture of the land; they ultimately made it their home-land. They adopted the Oriya scripture and the 'Vamsa Prabha Lekhana' is probably one of the earliest writings in Oriya prose in the whole gamut of Oriya literature. Not only have they followed the Oriya mode of living and literature but they have kept the closest touch with the happenings in Orissa which have ultimately moulded their history too. The construction of the Great Jagannath Temple at Puri, the first Mohommedan invasion of Orissa by Tughral Khan during Anangabhima III's reign, the defeat and slaughter of Mukunda Deva at Jajpur by the celebrated renegale Hindu Kalapahad in 1568 A.D., transhipment of the Images of Lord Jagannath from Puri to Lake Chilika and attempt to hide it from the hands of Kalapahad and ultimately Kalapahad discovering it and burning the famous idols; and the saving of the Navi Khanda by Vrusala Mahanty by hiding it at the

Raja of Kujanga Palace have all been recorded also in the 'Vamsa Prabha Lekhana'. This is not all, the Simha Rajas of Singhbhum had marriage connection with Oriya Rajas from a very early period of history as recorded by R. D. Banerji in his History of Orissa, Vol. I P. 16. "Thus the Ganga Vamsa Chiefs of the Bamra State are distinctly descended from the Eastern Gangas, who claimed direct descent from the Western Gangas of Mysore. Intermarrying with them are a number of Chiefs of Rajput descent calling themselves Rathors (this refers to Simhas) and Pawars. Thus the Bhanja Rajas of Mayurbhanja informed the Government of Bengal in 1814 that they intermarry with the Rajas of Bissenpore, Kasurgur and Singhbhum. Now the Rajas of Vishnupur belong to the Nagavansi family, Kasurgadh claims Paramara ancestry, while the Singhbhum Chiefs say that they belong to the Rathor clan. The heir apparent and his brother, the second son of the Raja came to be styled as Tikayet and Patayet—titles which are not known in any other parts of India except Orissa. The Singhbhum District Gazetteer at P. 31 describing the condition prevailing in 1767 says, "The Raja is by marriage a distant relation of the Sambalpur Raja; there is a constant correspondence between the two districts and an uninterrupted intercourse of merchants. They are situated from each other about 90 Kos and there is a tolerably good road the whole way between them". Singhbhum had closest relation with the Bonai; we have already seen both the countries were known as Harabhanga: Bonai as 40,000 Chalisa Sahasra and Singhbhum as 14,000-Chauda Sahasra Hara Bhanga, the Vamsa Prabha also records conquests of Hatibari, Kinjhir, Nagra and Bisra and also tells of an invasion by 200 infantry from Sambalpur during Ajoy Nath Singh. Ajoy Nath Singh drove them back and defeated them at Basara. Champua, Chamekpur, Langat Kata and other places on the border of Keonjhar have several times changed possessions between Singhbhum and Keonjhar. The Gana-Sanmat or the mode of addresses in vogue in those days in the Seraikella archives shows ties of closest relationship and constant correspondence between the Kingdoms of Singhbhum, Mayurbhanj, Keonjhar, Bonai, Bamra, Gangpur, Dhabalbhum, Bakala and Sambalpur.

Having made these general remarks regarding the salient features let us now scan in greater detail some of the important reigns of the Dynasty. We have seen upto Achuta Singh's reign.

Trilochan Singh the fifth King of the Dynasty subjugated the Kols of Kundrugutu Pir and realized taxes from them. There was a tussel between this Raja and Hatibari-Kinjir. He died in the month of Pous (the year is torn and missing) of the Gajapati Era.

He was succeeded by Arjun Singh I, while Maharaja Arjun Singh was returning from a pilgrimage from Kasi (Banaras), he unwittingly walked into the camp of Tugral Khan who was on his way towards Cuttack. He and his 32 followers were made to go upto Cuttack with the Pathans from whence they returned. This must have been sometime during the second decade of the 13th Century A.D.

He was succeeded by his son Maharaja Jagannath Singh in the 9th Anka of Narasimha Gajapati or about 1245 A.D. He built the fort of Jagannathpur at present near the Singhbum-Keonjhar border to facilitate collection of revenue from Jayent, Jamda, Nandada, Jada, Pukhri etc.

Purusothama Singh succeeded him in the fourth Anka of Pratap Narasimha Gajapati. Vairidwaja Singh was murdered for which the Kat Bhuiyas had to compensate by payment of a hundred heads of cattle. The Kols of Udal-Kham were put down with a stern hand.

Harihar Singh succeeded him in the 3rd Anka of Gatikanta Narasimha Gajapati Era, and was succeeded by his son Narayan Singh in the 6th Anka of Sankha Vaskar Gajapati.

Jagannath Singh II the 13th in the line, was an oppressive ruler for which the Bhuiyas revolted. The Raja had to take shelter in Nagpur but they allowed the Rani to remain in the Palace and his son Krushna Singh succeeded him. There was a great famine in the State due to continued failure of rains. Gopinath Singh succeeded him in the 14th Anka of Sankha Vasudeva Gajapati. He had been to Puri when he heard that the Pathans had invaded Orissa. He died on the way at Jagannathpur. Ajoy Singh, the 17th in the line, succeeded Akrura Singh. He was of very pious disposition. The Zamindars of Kashapur, Govindpur, Kadaikala (Karaikela), Samij, Chainpur came to pay homage on the **Sunia day**. This gives an idea of the important Zamindars of Singhbhum and it is also to be noted that the typical Oriya festival of **SUNIA** had already been accepted and adopted by the Rulers of Singhbhum.

Sikhar Singh the 19th in the line ascended on the 14th Anka of Vira Vasudeva Gajapati and was a very powerful and religious King. There was a Kol rebellion during his reign and the Kols burnt the houses. The Raja called Ruidas Sarak, all the important persons of his Kingdom, Nara Baisai of Jayent, Birbal Khandapater of Chainpur, the Pat Zamindar of Keraikela, Nara of Hari Ranabaj's house, Malu of Danda sena's house, Kushna Khandapater of Samij and asked them for battle. The insurgents were put down with a severe hand—many of them hid themselves. Ultimately Sura Vathudi had them all reconciled with the King. It may be noted that the names and titles of all the leading Zamindars and personages are Oriya.

Dagar Singh succeeded his father, his Rani quarrelled with the womenfolk of the Bhuiyas and went away to his father's house at Nagpur. Nara Visai and Hari Dagara went to bring her back. There was discontent among the Bhuiyas but they were reconciled.

Man Singh the next King defeated the Rautiyas of Hatibari-Kinjir and burnt the village of Nagra and Sudra of Jaraikela was

killed. Thence he went to Srikshetra. He died on Monday, 9th Magh, Trutiya in the 2nd Anka of Netra Banadeva Gajapati and was succeeded by his son Ajoy Nath Singh. The Raja excelled in horsemanship. He could make his horse jump eighteen feet Aitari Tanti effected a revolt and Dhira Bohidar indented 200 sepoys from Sambalpur. They were driven off, routed and killed at Bisra. As a reward of this victory Narindra of Keraikela and Hari Nayak of Kali Nuar received Siropa and as a gratitude for this victory a special Jantal was performed in the mother's temple (Ma Paudi's templê) at Banskata. He died on Saturday, the 12th Asadh in the Anka of Gajapati Kapilendra Deva. When Siba Narayan Singh ascended the gaddi the Kat-Bhuiyas did not want to recognise him. The king went on an expidition against them and gored Satari of Gumla. This King made settlements for Pujas in the Mahadeva temples of Goelkala, Pukhuria, Jodapukhuria, Girugaon, Hatnabeda and Jamda. He constructed Goelkala Siva temple, but Lakshman Sarak destroyed it. Kusha Tanti was despatched to put him down and ultimately Lakshman was killed. There was great oppulance during the reign of this King. The 'Vamsa Prabha' throws some interesting light of revenue realized in those days. Every village gave 2 Pudas of Mahua flowers, 1 Puda of Mustard seeds, 10 Matias of Tol Oil, 10 Pachias of Birhi, Kulthi, Khedi and Gudlu 40 of Goda dhan (Paddy), one phal each, one Patam of Chena. The Tanties gave one piece of cloth each and the Gaudas-milkmen one Matia of Ghee. The King ordered that henceforth each Manki was to receive a Siropa one cubit in measurement and the Pat or Chief Zamindar of Karaikela—gold and a pair of cloth. This King died on Wednesday, the 12th day of Kartik in the 7th Anka of Gajapati Kapilendra Deva During the reign of the next King Lakshmi Narayan Singh, the Palace caught fire during the summer season and got burnt down. The Raja had it rebuilt. He was succeeded by Gopal Manjari Singh Probably there was a flight, it is said, many of the militia were killed in Bandgaon. Later this king stayed at Jagannathpur. The Kols of Jayent did not want to recognise his authority, so Mana Rautiya, Kusa Tanti, Mana Dogra were sent to bring them down. Later the King himself went and put them down with a stern hand—many villages were burnt down, the ring leader Vai of Ramla and Bana of Kumirata were killed. Then reconciliation was effected with the agitators. Jayent was renamed into several Jayents *viz.* Jayint, Garh Jayint, Pat Jayint, Tota Jayint, Kata Jayint, Kado Jayint, Vijoy Jayint, Paudi Jayint, and Sri Jatiapat Malik Jayint. The Bhuiyas were also reconciled. This King died in the 3rd Anka of Vidhadhara Gajapati.

The next king Pratap Bhanu gave Pagris as reward to 17 Nayakas of his Kingdom. He received ingots of gold from the Gold-washers of Teba Hills. He died in Bandagaon. Chitra Bhanu Singh succeeded him. He gave Kuida Pir to his son and a village each to his illegitimate step brothers. Uday Narayan Singh, still a minor, succeeded his father. Sankar Raut acted as his Dewan.

Ajoy Nath Singh the 29th King in the line, while on a Sikar excursion in Bonai permanently damaged his legs and became an invalid. So his son Tikayet Lakshmi Narayan Singh acted as regent and later ascended the throne in the 16th Anka of Gajapati Pratap Rudra Deva. He was a powerful King of religious bent of mind and worshipped alternately in all the Mahadeva temples in his Kingdom *viz.* Porahat, Kanjen, Girugaon, Jada-Pukri, Chayan Jatia, Goelkala, Katgada, Nakti, Kaisara, Bharnia, Nali, Singko, Jayint, Gamharia, Bamundiha, Mulibandha. He proclaimed that any of his subjects who does not offer 108 bel leaves on the Siva-lingam is to be driven off the land, which was taken literally by the Virvals and Pithi Kal was driven off. Leaving Sanu Khandapater at Porahat to look after the welfare of the royal family, the King went out on a long pilgrimage on the Sukla Panchami of Aswin in the 1618 Sambat (*i.e.* 1561 A.D.) he started for Rameswara and reached there on the Magha Sripanchami and stayed in the Mahat Math and started back on Falgun Dwadasi. He went direct to Prayag and had a dip in the Uttarbahini in Kasi. He had an inclination to go further north and visit Rajputana, Jodhpur, Jaipur and other places and Jvalamukhi but heard on the way that Akbar had conquered Chitor. He died on the 4th Vaisak of Sambat 16 (year obliterated).

Narpat Singh I succeeded his father. He went to Srikshetra. When on the 8th Pous, 1625 Sambat (1568 A.D.) Mukunda Deva was defeated by the Pathans and killed at Jajpur by the celebrated renegade Hindu Kalapahad. The idols of Lord Jagannatha were removed to Chilka but Kalapahad got scent of them and carried them to the banks of the Ganges and burnt them. In the meantime the Navi-Khanda (नाभिखण्ड) of the Lord was secretly removed by Vrusal Mahanti and safely deposited with the Raja of Kujang. This story of the Vamsa Prabha tallies with R. D. Banerji's account at Pp. 345-46 of his 'History of Orissa' Vol. I. The King went afterwards and had in their wake Ganga Snan. He performed Homa for 16 days for which the Patpanda from Kashi and Sura Sarangee of Patali Pura were brought for the purpose. 10 mds. of ghee were consumed in the Yagna and 12 Kats of rice, 10 tolas of gold and 60 heads of cattle were given away as Dakhina. He was succeeded by Kameshwar Singh. The Kols did not want to recognise this Raja but Bhagta Sardar, Nira Naik, Raghu, Parma Bhuia, Nira of Chainpur and Sura Bhuia of Keraikella and Sahir Rout Dagra and the Pat Zamindar effected a compromise. This King died on the 12th day of Margasir month. He was succeeded by Raghu Nath Singh. His brother Bishnu Singh quarrelled with him and with every body else. Sundra Dogra and Dandosena effected a compromise between these brothers and the Raja gave four villages of Kundrughutu and 11 villages from Rangee.

Ranjeet Singh succeeded him. He went to Bonai and stayed on the banks of river Baitarani. The people did not want to pay rent to him. That was in the year 1638 Sambat. He was an oppressive

ruler. The Mundas and Mankis rose in revolt. The Kat-bhuias sided the Kols. In 8 days he marched towards Jayint. The Rathias of Balibanda did not turn up in fear of him. The Goudias also were afraid. The Dharuas of Bamanghati and Kaipur did not turn up for fear of him. The Dharuas of Thaitangar were also very much afraid. The people of Nagra, Desra, Jeraikella rose in revolt. An elephant of the King was shot down at Sudang. The King drew away Toopa, Dharua from Bamanghati and he hid himself and thus saved himself in the house of Nari Goud in Singhasan hills of Mayurbhanja. While returning he killed Sangi Kol of Pukhuria and maimed Sikar Kol. All the Kols, Sardars, Routias, Kat-bhuias, joined in revolt against him and burnt down his fortresses of Jaipur, Jagannathpur and Porahat. They killed one of his uncle Chhatradhari Singh at Jagannathpur by placing big logs of wood over him and they shot down Bijoy Singh another of his uncles. Bikram Singh with the ladies of the Palace made way to Nagpur".

Raja Ranjeet Singh together with Gaja Singh, Dhutrastra Singh, Sri Ram Singh hid Sri Sri Ma Paudi in Akhar-Lekha Pahad south of river Sanjai off Porahat. The clue to the hiding place was written in a bamboo stick and was carried along with them for future identification. They similarly hid Sri Sri Raghunath Maha Prabhu in the river Sanjai encased in utensils. Then they went straight to Jodhapur but Udai Singh the King of that place could not promise them any help. Udai Singh's sister was married to Akbar and Udai Singh directed them to approach him for succour. Gaja Singh of their party was a clever horseman who attracted the attention of General Mansingh. They thus became intimate with Mansingh and through him met the Padshah who was well disposed towards them and gave his Impremateur. Ranjeet Singh and his brothers followed Mansingh in his marches towards Orissa. Mansingh went to Srikshetra. There was much fighting. Ramchandra of Khordha was being called Raja, Mansingh conferred him the title of Maharaja. The Maharaja became very friendly with Ranjit Singh and later asked him to proceed to Singhbhum. Mansingh returned to Delhi. This all happened in the year 1647 Sambat *i.e.* 1590 A.D. This recording of the Vamsa Prabha tallies with the History of Orissa.

Gaja Singh went after Mansingh to invite him back to Singhbhum but probably he did not come. Ranjit Singh came to Jayint and reconquered his lost Kingdom; brought out Sri Sri Ma Paudi from the place of concealment and performed Jantal ceremony with great pomp. The rebels of Saranda, Harini Pir, Kundrugutu, Gumla etc reconciled with their Ruler, Vikram Singh came back with the Maharani and performed the Khanda-dhua and Nua-Khia ceremonies. The King also performed Puja in the Devi temples of Bharania, Kaisara, Kera in gratitude for his great come back.

Vikram Singh the Raja's brother while coming back from Nagpur also brought a bride for him and 60 families of Vantaria Mundari

Kols from Urugaon carried the dowry in his wake. These Kols were settled at Nandada near Jagannathpur and the tract thus settled was renamed Sat Vantaria Pir. These new arrivals changed their gotra and were known hereafter as of Singko gotra after the Singh Rajas who brought them. This Singko clan of Hos is mentioned by Risley as well as in the Book 'Ho of Seraikella' published in 1927 by Calcutta University.

People began to pay back rent and the Dandapats of Chainpur, Jarki, Karaikala, Samij, Kainua, Bandagaon, Kula, Ajodhya, Manohar and Deoli paid homage and got reconciled with the King.

Jai Singh who succeeded his father Ranjit Singh had a peaceful and uneventful reign. He was succeeded by his son Udit Narayan Singh. This king settled the village Champuwa on his wife. Champuwa is now in Keonjhar State. Rasa Goud of Jatia came and gave the message that the Kols of Benusagar together with those of Ramla, Balibundh, Chamakpur (now in Keonjhar) Lalgarh, Nilachakra with Sanu Sarak, Madan Dharua are burning down villages and are plundering away cattle. This was the first time we hear of cattle lifting by the Kols. The King made haste and put them down with a stern hand in which Narayana Vathudi of Kumirita was killed. He camped at Kata-Jayint for a month and when everything was calm, he proceeded to Srkshetra. He died on Saturday, 16th Magh, in Anka obliterated of Narasimha Gajapati Era.

Lal Mohan Singh the next King was of religious bent of mind and spent most of his time in temples. He had the Mahadevas temple at Goelkala rebuilt. The Rautiyas of Nagpur were conspiring with Niranjan Kat. Bhuiyas, Mahana Nayak of Karaikala killed him and carried his head to Raja who rewarded him with a horse.

Mahipat Singh succeeded his father in the first year of Chotaraj Gajapatis reign. With a view to give adequate protection to his people he kept militia in Girugaon, Hatnabeda Jamda, Katgada, Jayint, Jagannathpur, Gumla, Pukhuria, Chakradharapur, Chainpur, Kacha, Sashikala, Saranda, Bandagaon, Singko and Nakti.

The next in line was his son Kashiram Singh. With his Nayaks, Paiks and Zamindar he went out on a conquest of Nagra (Now a Zamindari in Gangpur State). While he was thus engaged and away, the Kols of Nagpur made an insurrection into Singhbhum. At first they were driven off by the Kols of Varania and Dukuri, on the second attempt they returned to Porahat and burnt the Palace there. At this juncture the Maharani gave birth to her eldest son and heir-apparent Tikayet Chhatrapati Singh. This was a very tense moment in the history of the Simha Dynasty. The Maharani was carried off by the faithfuls to Panasua (पनसुआ) a village of typical Oriya name derivative from Panase—Jack Fruit. Bengali and Hindi equivalent Kanthal (कांठाल). Parama Vesai, Naria Mahakud, Budha Panda Timadhir, Vaidu Dogra, Tulsi Dhai and Sula Brahmani

sister of Sudhakar Sathua accompanied her. This was in the year 1698 of Vikrama Era *i.e.* 1641 A.D. Messengers were despatched to the King who after the conquest of Nagra had gone to Srikshetra. Purusothama Deva was the Raja of Khordah He was staying as guest of Purusothama Deva for a fortnight when he heard of this unhappy incident. Purusothama Deva gave him much consolation and sent him with all haste and he reached Jayint in four days. He went to Panasua via Porahat but found that the Rani had been removed to Gudhudi (गूधूढि). Lakshan Raut was despatched at the head of the force to bring the insurgent to book which he successfully did. The Zamindars were reprimanded. Afterwards the King had the fortress of Porahat rebuilt and reoccupied it after a couple of years. The original 'Vamsa Prabha Lekhana' was moth eaten and broken in parts. So it was copied out in Akshar Lekha Pahad. Maguni Raut son of Bharatia Rout was the scribe who copied it out with much difficulty and it is mentioned that it was completed in the month of Vaisakh. It may be mentioned that this Raut or Dogra family who have followed the Singha Rulers from place to place have always filled up the pages of the 'Simha Prabha Lekhana' from generation to generation. We are very much indebted to them for a correct recording of history of the family. They have recorded prosperity as well as adversity equally truely. Maharaja Kashiram Singh brought with him Jatila Sarangi from Patalipur of Purusothama who performed the sacred thread ceremony of his Tiakyet Chhattrapati Singh. Chakari Panda of Udugan received grants of land. From the 'Vamsa Prabha Lekhana' we get interesting insight into the extent of the Kingdom of Singhbhum. Maharaja Chhatrapati Singh camped at Asantalia and called all the Nayaks and Paiks and instructed them as to how to keep peace in the country. At Bandgaon, he kept a guard of 25, under Samat Singh and told them to be always on the look out for thieves and marauders from outside. He put 10 men under Sakari Manki at Girugan and told them to be always on guard against the Rautiyas, Bhata and Ganjus of Hatibari and to see that they do not cross the border. He put 10 Paiks under charge of Vaidu Dhira and told them to be always on look out against the Mahapatra of Kuarmunda and also against people of Garjan, Kukuda, Deogan and Jaraikala. He told them to shoot them if they cross. He kept 30 Paiks under Hari Dandasena of Jamda and told him not to allow the Paudia Bhuiyas from Bonai side. He also asked him to keep a watch over the activities of the Kols of Saranda and Jajaguti in Singhbhum. He kept Lakshan Sarangi and Aram Misra of Shandga over 20 Paiks and told them not to allow any shady person from Keonjhar side specially from Ramla, Balibondh, Balika or Kalikaprassad or Chamakpur side, and apprehend them if any cross over. He kept 20 Paiks under Mitra Harihar Vesai and told him not to allow any of Keonjhar Rajas men to cross over. Mana Nayak was kept at Kudarsahi and he told him that with his Paiks he will not allow anybody from Rorua to come over. Mania Sarangi was put in charge over Tangar not to allow the Dharuas to cross over. Visa Manki was kept at Jaipur to see

that the Kols there do not commit any thefts of cattle, Burudha Manki of Singhpukhuria was told to keep the Kols in order. Dura Manki of Khiru Pir was asked not to allow the Dharuas to pass. The Dandapat of Chaḍai was told to keep a strict eye on the Kols of Dasa Pir. Haria Manki of Chiru was told not to allow any persons of Kuchung Pir to cross over. Bansi Sargharia was ordered that if people of Patkum come over to Gamharia they should at once apprehended. Srichandan Dandasena was kept over a militia of 60 at Govindapur and he was to see and report if any body crosses over the Sanjai river and comes beyond Mundia village. Bira Sarangi and Lal Dagra were to keep him posted with all news from Chakradharpur. Similar arrangements were made in Karaikala, Chainpur, Kushnapur and Kalinua. This arrangement was completed in the 16 Anka. So the extent of his kingdom was practically the whole of the present Singhbhum district, Seraikella and Kharswan minus the Dhalbhum subdivision and Kuchung Pir. After Maharaja Chhatrapati Singh the records in the 'Vamsa Prabha' are very scanty. However the names of successive Kings were given and it is noted that on the 13th June, 1853 a copy of the genealogical table was sent to the English Sarkar and again another on the 13th January, 1856. At that time it was found that right from Maharaja Darpa Narayan Singh upto the time of Maharaja Arjun Singh 50 generations of the Simha Dynasty of Kadamba clan had ruled over the Kindom known as Harabhanga after coming from Similitagarh.

Kala Arjun Singh succeeded Maharaja Chhatrapati Singh. He was deaf not black as the author of Singhbhum District Gazetteer supposes. Kala in Hindi means black but in Oriya it stands for deafness. It was an appelation given to distinguish other Arjun Singhs of the Dynasty. He was succeeded by Jagannath Singh.

Maharaja Jagannath Singh had two sons, Tikayet Purusothama Singh and Kumar Bikram Singh who later on founded the Seraikella State. When Purusothama Singh died his wife was enceinte and so people had asked Kumar Bikram Singh to succeed his brother which suggestion he waived and he would wait till the child was born. The Maharani gave birth to a male child afterwards known as (Petrandia) Posthumous Arjun Singh. The Maharani died after child birth and so all the responsibility was Bikram Singh's but he with great care brought up the child, while acting as Regent. When Arjun Singh attained man-hood, Bikram Singh relinquished the onerous task of regency and made Arjun Singh a ruler in the true sense of the term. Out of a sense of gratitude, his nephew the Maharaja of Porahat settled on him the fief of land known as Singhbhum Pir a tract of 50 Sq. miles with 12 villages bounded north and south by Sanjai and Khorkai rivers. Bikram Singh made his headquarters at Seraikella and quickly extended the limits of his dominion. To the north he wrested from the ruler of Patkum the Kandra Dugni and Banksai Pirs, and to the north east he seized on the Gamharia Pir, which was

then a tract of uncleared jungle and also Kharswan, which then comprised the Kharswan and Asantalia Pirs. His descendants similarly enlarged their dominions and not only became independent, but eclipsed the parent family of Porahat in power and importance. (*Vide* Bengal District Gazetteers Vol. XX Singhbhum, Seraikella and Kharswan P. 229).

Maharaja Arjun Singh of Porahat was succeeded by Amar Singh followed by Jagannath Singh IV. It was during his time that the British first made their appearance in Dhalbhum in 1767 having got the Dewani of Bengal, Behar and Orissa in 1765. By Orissa, actually the district of Midnapore was meant and Dhalbhum formed a part of Medinipore in those days.

With regard to the origin of the Singh Dynasty the Bengal District Gazetteer, Vol. XX gives this following version at Pp. 221-22:

"According to tradition, the first Raja who ruled in Singhbhum was Kashinath Singh, after whom 13 Rajas ruled in succession. The second of the line, Chhatrapati Singh, died leaving his wife enceinte and his posthumous son was named Kala Arjun Singh. He was brought up under the care of the Bhuiyas, and on attaining manhood conquered new lands on the west of Porahat. His younger son, Madhab Pratap Singh having been given a fief of these newly conquered lands, established himself at Anandpur; his successors are known as the Thakurs of Anandpur. The eldest son, Jagannath Singh made some further conquests and was succeeded by his son Purusottam Singh who extended his territories to the east, and having acquired the tract now known as Seraikella placed it in charge of his youngest son Bikram Singh from whom are descended the Rajas of Seraikella and Kharswan. Arjun Singh the eldest brother of Bikram Singh succeeded to Porahat and had two sons, Amar Singh and Ajambar Singh, the former of whom succeeded his father, while the latter was given a grant of Kera". How hopelessly in-accurate has been the author of the District Gazetteer can easily be gauzed from the actual history narrated in the previous pages, and compared with the quotations above. It is not only that but the author at page 31 says, "that 'Singhbhum' has for 52 generations been an independent district in the possession of the present family". These two statements are self-contradictory. Thereforè much historical reliance cannot be placed in the District Gazetteer or O'Malley. Moreover there is an unhappy mix up of Kala Arjun Singh with the Posthomous Arjun Singh that is the 45th with the 42nd king of the line. He is also far away from truth when he says that Purusottam Singh extended his territories to the east and having acquired the tract now known as Seraikella placed in charge of his youngest son. We have already seen that Seraikella was always in Singhbhum. It is inconceivable to think of Singhbhum without "Singhbhum Pir", the neucleous of Seraikella State. The next Raja was Jagannath Singh with whom we leave the traditions for British records. It was this Raja who as

related in Chapter II was kept in confinement by his cousin and made overtures to the British in 1767. He begged for the assistance of the East India Company, in return for which he offered to place his territory under its protection and pay an annual revenue but his offer was not accepted. At this time the power of the Rajas of Singhbhum seems to have declined, and the tract of country acknowledging their authority was circumscribed. A report submitted in 1767 stated that "Singhbhum formerly contained nearly 14,000 villages, but only about 500 are in the Raja's possession. Of the other some are gone to ruin and the rest are in the hands of the Kols, a tribe of plundering banditti". This reference to the Hos shows that, whatever may have been the Raja's claims, he exercised no control over them. Kharswan and Seraikella also appear to have become independent at an early date. They were cut out of the original state for junior members of the Raja's family, and the Chief of Seraikella gradually extended his power and dominions until he became a serious rival to the head of the family.

Equally baseless is also the assertion of Dalton O'Malley and other European Scholars that "The Singha Rajas............Claimed suzerainty over the Kolhan, a claim, however, which the Hos denied. According to Col. Dalton Hos told him that they honoured and respected the Singh Chief, but regarded them, till they quarrelled, rather as friends and allies than as rulers. Even if they ever were subjects they had achieved their liberty in various hard-fought fields". Bradley Birt a writter of Romance and fables in his 'Chotanagpur' goes a step further and says, "Singhbhum is the land of the Hos. Centuries ago they took possession, and clinging to it with unyielding tenacity, they have held it against all comers from that day to this. The ruling chiefs of another race, insisting on their Rajput descent and their supremacy over the Hos, claim that the country takes its name from them. Singhbhum, the Land of the Singhs. It is a derivation as probable as another, and it may be that the country had acquired its name before the Hos came southwards from the uplands of Chotia Nagpur. But the Hos scornfully reject the suggestion............But whatever may be the derivation of the name Singhbhum, there is no doubt that from the first moment of their coming it had been the land of the Hos".

Such theories were propounded to retain the illgotten gains of Kolhan then as it is being done now. We have seen in the earlier pages how baseless has been this claim. In the earlier periods of the Singha Dynasty the Hos were never in great numbers to stage any revolt. Pushed back from the north by the Aryan settlers of Bihar, tribes after tribe have been pushed southwards towards Orissa—a process still going on as can be seen from a study of the successive Census reports since 1872. They gradually and in stages came and found refuge in the heart of Singhbhum and beyond in the south as we have also seen in the recordings of the 'Vamsa Prabha Lekhana'; and as they came in stages into the land of the Sravakas,

the Bhuiyas—the Oriyas inspite of all social walls and taboos they have like the Simha Rathors gradually assimilated Oriya culture and language as is discernible from their manners and customs and their ways of life. Beginning from eating Vasi-Pakhala Bhata (Vasi-aman); Vasi in Oriya means not fresh, aman-rice [illegible] which they call 'Vasiyam' to using Oriya relationship terms and observing Oriya restivals. We have developed a weakness—a trait perhaps—to view everything through the westerner's eye. To refute such generalizations by Dalton and other earlier scholars, it was necessary to go into somewhat detailed history of rulers of the Simha Dynasty since 1205 A.D. It will be easily seen that there have been more discontent and revolts among the Bhuiyas, than among the Hos. There was hardly any serious revolts during the earlier Simhas. Only a serious revolt broke out in the late 16th Century not only by the Hos but by ali the inhabitants of Singhbhum, which the Bhuiyas, the Rautiyas, the Bhatiyas and others joined, because they could not tolerate the oppressions of the Maharaja—who was Ranjit Singh. It was only during the reign of Kashiram Singh II that the Kols of Nagpur made any inroads into Singhbhum but they had their first set back and resistence from their Kinsman the Hos of Bharndia and Dukri. It was a transitory plundering expedition and cannot be ascribed to any tribal or communal motive.

CHAPTER III

SINGHBHUM—SERAIKELLA—KHARSWAN DURING BRITISH PERIOD

Kunar Bikram Singh after a very creditable Regency came to Seraikella and founded a new Kingdom there on the neucleus of 'Singhbhum Pir' or the heart of Singhbhum. He wrested territories from Patkum and settled them on his sons, the original fief having been bestowed on Brahamins. During his reign and under his patronage a noted Oriya religious literature was produced—the Asadh Mahatmya आषाढ महात्म which like the Bhagbata of Jagannath Das or the Mahavarata of Sarala Das has found as much a revered place in Seraikella as in every other Oriya home throughout the length and breadth of Orissa. In the concluding portion of the book he writes.

"मुद्गल गोत्र ये मोहर—ओडिया प्रदेश रेघर सालइकला ग्रामे थाइ ये ग्रन्थ सम्पूर्ण कलइ।"

James H. Taylor, in the Final Report on the Survey and Settlement Operation in the Porahat Estate 1900-1903 in Part I, P. 1 writes,

"The old Rajas of Singhbhum claimed as within their jurisdiction:—

(a) The parent Porahat Estate with its tenures of Anandpur, Kera, Chainpur and Bandgaon.

(b) A portion of the Kolhan, now a Government Khas mahal.

(c) The Political State of Kharswan and a portion of the political State of Seraikella."

"Kharswan and Seraikella early obtained independence and the latter by conquest also acquired large tracts outside of Singhbhum proper..............."

"In 1764 the East India Company were in enjoyment of the land revenue of the two Provinces of Midnapur and Jellasore which had been transferred peaceably to the Company by the Mohomedan Government of the country in 1761. The Principal Officer of the Company in these Provinces was the Chief or Resident in Midnapore".

"In March 1766 a measure was resolved upon by the Government which entailed upon the company the necessity of sending an expedition into the country to the West of Midnapore".[1]

"Ensign John Fergusson with three or four companies of sepoys and a European Sergeant or two, accordingly, took offensive measures against the Zamindars of the jungle mahals on the west, and after overcoming many difficulties and sustaining some reverses succeeded in obtaining the submission of the Zamindars to the Company. Operations were then undertaken against the Zamindars further west whose estates were in considerable

[1] Page 37. Notes on History of Midnapore by J. C. Price. From H. Verelst to Mr. J. Graham at Midnapore, dated Calcutta the 17th March, 1766.

disorder owing to depredations made by lawless bands of the native militia or paiks termed in the old correspondence chuars and thieves. Eventually the western parganas were brought under the Company's rule, and protection given to the Zamindars against the attacks of the chuars from the neighbouring States of Keonjhar and Moharbunj. In 1767 overtures were made by the Zamindars of Patkum and Singhbhum who desired the Company's protection."

"As Mr. Fergusson's expedition had been attended with so much success the Collector-General recommended Mr. Vansittart to send an intelligent person to Singhbhum to acquire a knowledge of the country."[1]

"Accordingly, two sepoys were sent to explore Singhbhum, but were forced to return, not having been allowed to proceed more than a koss or two beyond the frontier. They ascertained however, that Jagannath Singh, the Raja, was the tool anr in the power of one Sowenth Singh. Purihati'[2] which was distant 30 Koss from the border of Ghatsila, was the residence of the Singhbhum Raja. From Purihati to Sambalpur, the distance was 60 Koss. A lofty chain of hills passed through the country, about 16 Koss on the Midnapore side of Purihati. The jurisdiction of the Marhattas had never extended to Singhbhum, nor did they receive the smallest revenue from it."[3]

The Bengal District Gazetteer Vol. XX at p. 29 says, "Next year (1769) the Chuars or Bhumij resumed their predatory raids, a body of 5,000 invading Dhalbhum and forcing the new Raja to retire to the fort of Narsinghgarh with a small body of the Company's sepoys. They were soon, however, expelled by an expedition sent from Midnapore under Captain Forbes who then retired leaving a small party of sepoys at Kuchang. As soon as he was gone, the sepoys were treacherously cut off. Leiutenant Goodyar was then sent with two companies of sepoys to Kuchang to take possession of the country, to collect rents on the Company's account, and, if possible, to arrest and send to Midnapore the Zamindar, his brother, and any other concerned in the death of the sepoys. The idea of annexing Kuchang was however, given up, as being an encroachment on the rights of the independent Raja of Mayurbhanj, who appointed the Zamindars both of Kuchang and Bamanghati. He was induced to depose the former and to give Kuchang to the Zamindar of Bamanghati, while the Company decided to have nothing further to do with Kuchang".

But this arrangement did not work and Jagannath Das Bhuiya Mahapatra Zamindar of Kuchang was too turbulent to accept this arrangement. The Maharaja of Mayurbhanj at that time was rather weak to control Jagannath Bhuiya from far off Baripada. With his approval his father-in-law Abhiram Singh the Raja of Seraikella annexed Kuchang to his Domain. So it must be noted that Kuchang which is nearly half

[1] From Richard Becher, Collector General to George Vansittart Esq., (Resident) dated Calcutta the 10th January 1768.

[2] Porahat

[3] From George Vansittart to the Hon'ble Harry Verelst, President & Governor, dated Midnapore, the 6th February 1768.

of the present State of Seraikella upto quite recently formed part of Mayurbhanj a State now in Orissa. Icha Zamindary in Seraikella State also formed part of Mayurbhanj. Kuchang pir begins from the other side of (southern) the river Kharkai on the banks of which the capital town of Seraikella stands. In Kuchang Pir still Kichakesvari—the presiding deity of Bhanja Bhumi or Mayurbhanj is wroshipped and Seraikella State used to provide for such an annual performance which has been continuing uptill now. This part of Seraikella at least is historically, culturally, economically, religiously and linguistically a part of the Oriya country of Mayurbhanj and as such forms a part of Orissa and about this there can not be two opinions. The case for the other half also is equally good as we will see later on in the succeeding pages. The Maharaja of Mayurbhanj of that time in 1827 had filed a case against the then ruler of Seraikella Raja Ajambar Singh before the Political Agent M. Gilbert for the restoration of Kuchang Pir to Mayurbhanj. However for political expediency it was not so restored. In this connection the following letter (translation) is of importance :

"Holder of Dignity and High Position Kumar Ajambar Singh, Zaminder of Seraikella Parganah, Singhbhum be in comfort. I received your letter dated the 11th August, 1827 regarding Kuchang-complaining that Raja Tri Bikram Singh, Zamindar of Mayurbhanj has called a number of rayats (tenants) of the aforesaid Purganah for the purpose of......... instigating them, and creating trouble. When I was in .Singhbhum in 1826, the aforesaid Raja filed a petition for possession over the said Purganah and you also filed petition in reply to the same. From enquiries made from reliable and well knowing persons as well as from examination of the documents which you (shelter of dignity) have filed. It is clearly proved that Raja Damodar Bhanj, Zamindar of Mayurbhanj willingly made gift of the lands in the aforesaid Purganah in your favour. The deed of gift dated the 27th Aghan 'Sudi' is in mixed Hindi language in the Oriya character, and 'Mosammat (meaning lady) Somra Devi, Man Devi, Janakpriya Devi and Jamuna Devi wives of the aforesaid Raja executed seperate documents under their signature (Each) in your favour. From the date of the gift uptill now which is a period of approximately sixty years, you have held undisputed possession over the said purganah and after the death of the aforesaid Raja, Somara Devi...........ruled in his place and never made any objection and even after her death Jamuna Devi ruled and never made any objection.

"It appears that owing to Raja Damodar Bhanj having no son the aforesaid Jamuna sent for Raja Tri Bikram Bhanj from Keonjhar and gave him Mayurbhanj Raj.

Since the aforesaid purganah has been in your possession from the time of the gift by Raja Damodar Bhanj.........(torn) Raja absolutely no right to interfere in any place except those which remained to Raja Damodar Bhanj and the aforesaid Rani's.

Orders have been received from the office of the Governor-General to the effect that lands possessed by any person before the advent of the rule of the English Company will in the same manner remain in his possession. In view of the reasons set forth above, I am of opinion that Raja Tri Bikram Bhanj has no right whatsoever in the aforesaid parganah. It is therefore finally ordered that you shall continue to hold possession in the Kuchang purganah as usual. This is important."

"Dated the 22nd. August, 1827 corresponding to the 15th of Bhada 1234 Fasli.

Sd. M. Gilbert
Pol Agent
25th August, 1827".

It may be noted that in 1827, M. Gilbert was the Political Agent of both Mayurbhanj and Seraikella; or in other words Seraikella and Mayurbhanj were in Political relationship with the East Indian Company under the Same Poitical Agency.

From extracts of letters quoted in previous pages we have already seen that as soon as the British got a foothold on Dhalbhum they similarly wanted to expand towards Singhbhum. Though Kuchang was not a part of Seraikella then (it actually became part of Seraikella in about 1780 A.D.) the Bengal District Gazetteers Vol. XX Singhbhum, Seraikella and Klaraswan in the Gazetteer of the Seraikella State portion at page 229 states:—

"The British appear first to have come into contact with Seraikella in 1770..............Two detachments were sent from Midnapur to clear them (refers to Chuars or Bhumij) out of the country but no sooner had the troops done their work than a party of sepoys left at Kuchang in the south of Seraikella was cut off. A punitive expedition was then sent up with orders to bring the Kuchang Zamindar to account, take possession of his territory, and send him a prisoner to Midnapore. These orders were subsequently cancelled as encroaching upon the rights of the independent Raja of Mayurbhanj, who appointed the Zamindar of Kuchang. The Raja was induced to dismiss him and appoint the Zamindar of Bamanghati in his stead, but the latter was to obey the orders of the Resident of Midnapore and be responsible for the peace of the border, otherwise, he was to be dispossessed of both Bamanghati and Kuchang".

So we find that in this part of the country the authority of the Maharaja of Mayurbhanj had become very weak. Luckily Kuchang passed to the hands of Seraikella; had it not passed it would have gone to British hands. But the British were not to be thwarted in their policy of expansion. What they were denied in 1770 they amply made up in the thirties of the 19th Century, and they annexed a far greater portion of territory not only a slice from Mayurbhanj this time but major portions of territories were cut off from Porahat, Seraikella, Mayurbhanj and Kharswan and the tract put together under the charge of a British Officer and given the

name Kolhan 1955 square miles of territory in all. What was intended for Kuchang but could not be materialised was actually advanced as reason for the annexation of Kolhan, under the ruse of securing peace for the country. For annexing a portion from Seraikella and Kharswan strange arguments were advanced. They are set out below in the word of Major Wilkinson, Governor-General's Agent, South-West Frontier Agency (*vide* Report of Major T. S. Wilkinson, No. 36 to R. D. Mangles, Esq., Secretary to Government, Fort Williams dated the 22nd. August, 1836).

Paragraph 40. "Since 1832, the year in which the quarrel between Mohurbhanj Rajah and Bamunghatty Mahapatra became of a serious nature, Dawks on the Bombay road have frequently been carried off by the Coles It has never been satisfactorily established by what Coles but I imagine, sometimes by those of the two Peers under the influence of the Mahapater and sometimes by those under the influence of the Rajah...........

42 "Neither the Chiefs of Singhboom, nor the Rajah of Mohurbhanj can control the Lurka Coles, within their Estates, although they can all command their services, by holding out to them hopes of plunder. The Coles without encouragements have always been willing enough to undertake plundering excursions, still they will do so the more readily when ordered by one of their Rajahs or Baboos.

43. "So long as Bamunghatty was in possession of the Mahapatra, who had a numerous body of his own caste, much attached to himself and family, distributed through his Estate in several villages, his country although liable occasionally to be plundered by the Coles, formed a barrier sufficiently strong to prevent them traversing it and plundering in Dhulbhum. And *since our relations were formed with Singhbhoom, the Kooar of Seraïkella and Thakoor of Kharaswan have never allowed the Coles a passage through their country into Burrabhoom, Patcoom or Tomar*; Sanepore and Tomar were entered from Kera and Koraikela. The punishment inflicted last year by the troops, on the Coles of Kera and Kochang Singjoree, and the establishment of two powerful Tomar Mankies (who have on several occasions done good service for Government) in Kochang Singjoree and Jumroo, will prevent any incursions in future from that quarter. It is however possible that the Surnda Coles may by stealth make occasional incursions into Bussea, *one of the most southern pergunnahs of Chota Nagpore*, but Lohur Singh Berrack the Zamindar of Bussea is powerful, and will always be able to repel open attacks, if made, of which I have at present no apprehensions.

44. "It will be inferred from the last paragraph, that I have no fears at present, of the Singhbhoom Coles entering Nagpore, Tomar, Patcoom or Burrabhoom. What I do apprehend, if affairs continue on their present footing in Singhbhoom and Bamunghatty is, that Gangpore and Bonnie Gurzats of Sumbhelpore and Keonjhur, which have always been liable to the attacks of the southern Coles, will continue to be liable to them, that parts of Mohurbhanj will be over run by the Coles of Lallgurh and Culapeer, that villages of Dhulbhoom will be constantly

plundered by Coles of Toeepeer, Burburreapeer and Berndea, aided by Coles of other Peers of Singhbhoom, for Bamunghatty no longer continues any protection to Dhulbhoom, the Mohurbhanj Rajah having gained possession of it, by expelling the Dhoorwas (the Mahapater's caste) through the aid of Coles, he cannot, I conceive, long retain possession of it through his own resources, then he has their goodwill, which in my opinion, he will only continue to possess, so long as he can point out plunder to them, or allow them an uninterrupted passage into Dhulbhoom which I fear, if he had the will, he has not the power to prevent; that the strength and resources of the Kooar of Seraikella will be exhausted, by the constant necessity he must be under of being prepared to repel attacks of the Coles, that our Dak runners on the Bombay road throughout Bamunghatty and from thence to Kutkurinjeah, will always be liable to interruption; and that many murders will be annually committed on suspicion of witch-craft.

45. "If the Seraikella Kooar ceases to be powerful, it will be from the attacks of the Coles; the increase of their power will be in proportion to his loss of strength and in a few year we might expect to see them located on our borders of Burrabhoom, Patcoom and Dhulbhoom. In my opinion it should always have been our policy to have kept as strong as possible, Seraikella, Khursawa and Bamunghatty because the chiefs of those Estates had always the power to assist us, and have since we fromed relations with Singhbhoom, promptly repaired to our aid when we called them. It is probably too late to consider how far it was expedient, to allow the Mohurbhanj Rajah to expel the Mahapater and his relations from Bamunghatty, on the principle that every independent Chief has a right to do that, which seems fit to him in the internal management of his own country. This policy is no doubt good when the interests alone of the independent Chiefs are likely to be effected, but not, I respectfully submit when it injuriously operates on our own interests or the interests of those states, whom we are in a manner bound to protect.

"55. After well weighing the subject, the only plan which occurs to me, as likely to be attended with success, is to take the whole of the Cole Peers directly under our own management and release them from their allegiance to the Rajhas of Singhbhoom and Mohurbhanj, the Kooar of Seraikella, Thakoor of Kharswan and other Baboos; to appoint an European Officer to the charge of them, and support his authority by a Detachment of 500 muskets of the Ramgurh Batin, a Brigade of Guns and 100 Horse. He should take up a position about the centre of Singhbhoom, in some eligible spot in the open Peers of Goomla."

Wilkinson's suggestions were readily accepted as it conformed to the expansionist policy of the Company's Government. 9 months later he writes to Lieutenant Tickell, Assistant to the Political Agent, South Western Frontier :

1. "The Right Hon'ble the Governor of Bengal, having been pleased to appoint you as an Assistant in the Political Department of the Agency for the purpose of taking charge of the Cole Pirs in Singhbhum and Baman-

ghatti, which have been brought under the direct management of the British Government owing to the inability of the Chiefs of those Estates to which they were attached, to keep in control the Lurkas, the inhabitants of those Pirs, I have deemed it proper to furnish you with the following instructions....

2. "The Cole Pirs which belonged to the Mayurbhanj Rajah and now placed under your management are Torepir, Bhurbharia in Nagrapir, Lallgarh Pir and Oula Pir. Those which belonged to Singhbhum Rajah are Borpir including Jaintgarh, Sutbuntree including Jagarnathpore, Kotgarpir, Jamdapir, Nathoopir, Gobindpur Pir, Kallenwali Pir, Kooldeapir Rengarpir, Sardapir, and 5 Cole villages of Chynpur. Those which belonged to Seraikella Kooar: Rajah Bassa Pir, Oonehdeapir, Purlongpir, Abroo or Sidiupir and Lotapir. Those which belonged to the Thakur of Kharswa are three villages namely Vinji, Ihalumpir and Chacha."

The annexation of these territories conformed to the Imperialist pattern. Since then there have been vehement protests for such an act, from the sides of Seraikella, Kharswan, Porahat and Mayurbhanj and demands have been made for restoration of these territories to their original States. Porahat had a lien on these tracts and the Raja was being paid annually compensation of Rs. 600/- out of the net income of Kolhan. Moreover Kolhan was put under the charge of a Political Officer and it was not a part of British India. The Officer administered it on behalf of the Rulers of these States. The Raja of Seraikella also demanded back these territories which had wrongly been taken away from him without any fault on his part. In 1854 or 1858 he petitioned the Government for their restoration. (This was published by the Government of India in 1896 and appears in the series of correspondences about the Mutiny, Porahat and Singhbhum States.) **So something had to be done by the authorities concerned, who were both culprits as well as Judges to put off any such demand. Wilkinson furnished the Ethics of Annexation, his able assistant Lieutenant Tickell and successors Dalton and others have supplied the Philosophies of Retention:** and all of them together have propounded the grand theory of the exclusiveness of the Hos and other aboriginal tribes. Though the Ho tracts of Kolhan have been amputated from Seraikella, Kharswan and other Oriya States, still after a Century and a quarter their ambitious Successors the Government of Bihar still raise the same bogey of Adibasi exclusiveness to foil any attempt at restoration of these Oriya States to Orissa. The Hos are not so exclusive as they are made out to be; nor are they the Adibasis or the original setters of Singhbhum—history gives that place of honour to the Sravakas and the Bhuiyas (*vide* Bengal Distric Gazetteers Vol. XX P. 218).

Even Dalton says, "In features the Hos exhibit much variety and I think in a great many families there is considerable admixture of Aryan blood. Many have high noses and oval faces; and young girls are sometimes met with who have delicate and regular features, finely chiselled straight noses and perfectly formed mouths and chins." (Ethnology of Bengal). In food and habit, the Ho has accepted the Oriya way of life. He is a great rice-eater and all his meals consist of rice. He begiss the day "with a frugal breakfast

of boiled rice kept overnight immersed in water with common salt as the only sauce" (Hos of Seraikella p. 11). This is peculiarly an Oriya mode of preparation called vasi Pakhala Bhata which also goes in the name of 'Vasiam' वासियाम derivative from the Oriya word Vasi which means stale. Harria or Handia—a beverage which the Ho and other aborigines relish is also derived from the word Handi हान्दी because the thing is fermented inside a Handi. The women's mode of wearing the Sari is similar to that of Bengal or Orissa. Her mode of coiffure is the Oriya style of Khusa खुसा "The style of wearing the hair is peculiar, collected in a Knot artificially enlarged, not in the centre of the back of the head, but touching the back of the right ear" (*vide* Ethnology of Bengal and Hos of Seraikella p. 14). The ornaments used are also typically Oriya in character (*vide* Plate Opposite page 14 of the Book 'Hos of Seraikella'). "The Hos do not differ much from he Hindus in principle of their terminology of relationship." So, such Oriya words as Kaka, Mamu, Mai, Dada, Putra, Jhiari and Vui (भुइ) have come to stay with them. Even the names of their Kilis or clans are derivatives of Oriya words like Badra, Bokah (बदरा बोका) both meaning goat, Angriya (अंगिआ) from Angra or Charcoal, Deogam (देओगां) Hansda from Hansa or wild goose, Jamuda (जामुडा) from Jamu wild berry, Jonk (जोंक) Jonk, Kuntia (from खुंटा post), Mati (माटी) Pareya from पारा or Para—a pigeon. Had it been derived from Hindi it would be Kabutareya (कबुतरेया) Samad from Sambar, Sandi from Sandha षण्ढ a bull, Soso for Sorisa (शोरीस) mustard seed and Singko (सींको) which as we have already seen he took after the Simhas of Singhbhumi. For similarity of Oriya and Ho words which are many *vide* Appendix. He has also accepted many of the Hindu religious ceremonies of his Oriya neighbour. The Gomha Parba, the Makar Parba, which he calls Pous Parba, the worship of Mansa and particularly of Lakshmi on each Thursday of Margasir, the Chait Parba are some of typical Oriya festivals he has made his own. At page 62 of "The Hos of Seraikella" the author writes, "In the village of Nutanpur on the last day of the month of Chaitra, the God Siva is worshipped. The people of the neighbouring villages take part and special dances are held. This is known as Chait Parab."

O'Malley wrote 46 years back at p. 71 Bengal District Gazetteer Vol. XX: "The Ho is thus losing his insulation and exclusiveness, and is mixing more and more with other castes." But he has from the very beginning of history settled with his Oriya neighbours. The artifical limits of the Kolhan has failed to create that exclusiveness for him which was intended by his Imperial Masters and he has migrated to the neighbouring Oriya States including Seraikella and Kharswan, that is why even after amputation of the Ho tracts we still find so many Hos besides Singhbhum (Kolhan) in Orissa States alone. O'Malley says at p. 48 of the Bengal District Gazetteer, "The emigrants considerably outnumber the immigrants, aggregating 63,820 in 1901 or 10 per cent of the population.. Most are attracted to the adjoining districts or States." So the present position stands that the Hos are the peculiarities of Orissa States alone—they inhabit those parts which until very recently were termed as Orissa States or in that part which a Century and a

quarter back was carved out of the Oriya States of Singhbhum, Mayurbhanj, Serikella and Kharswan. For their present distributions the following tables are given:

HO POPULATION OF BIHAR AND ORISSA IN 1921 & 1931. *vide* Table X—languages—p-65, Vol VII Part II—1921 census report and Table XV—languages, Part I—mother tongue. p. 115, Vol. VII, Part II 1931 census report.

	1921	1931
Total Ho Population	445,055	526,443
Patna Division	Nil	Nil
Trihut Division	Nil	Nil
Bhagalpur Division	Nil	Nil
CHOTANAGPUR DIVISION		
Hazaribagh	224	33
Ranchi	Nil	14
Palamau	Nil	Nil
Manbhum	27	57
Singhbhum	262,543	305,257
ORISSA DIVISION	729	3,740
States		
Seraikella & Kharswan	31,253	34,407
Other 24 Orissa States	150,279	182,935

Vide Census of India, 1931 Volume VII Bihar and Orissa part II

Table XVIII pp. 146-47
VARIATION OF POPULATION OF HOS.

	1931	1921	1911	1901	1891
Total Ho Population	523158	441424	420179	383206	329973
Singhbhum	301158	258585	257181	233644	189276
Chakradharpur	46575				14998
Kolhan	224888				158772
Manoharpur	21139				14556
Ghatsila	8556				1000
States	222000	182839	162998	149526	140687
Mayurbhanj	110217				57685
Nilgiri	5463				2656
Keonjhar	57247				18212
Pal-Lahara	1582				725
Dhenkanal	668				788
Athmalik	312				285
Bamra	2808				1818
Rairakhol	378				210
Sonpur	326				875
Patna	291				736
Gangpur	388				11308
Bonai	4522				6742
Sareikella	25963				7402
Kharswan	11706				20816
ELSEWHERE	129				10439

The assertion of Dalton in his Ethnology of Bengal that old Hos told him that "they honoured and respected the Singh Chiefs, but regarded them till they quarrelled, rather as friends and allies than as rulers" completely belies recorded history or even the actual position obtaining then. If the ties with their Oriya Rulers whom they had first sworn allegiance as early as 1205 A.D., and which had gathered from strength to strength in each successive reign had been as weak as is made out to be, then hardly was there any necessity in putting a clause in so strong language as this—"If you receive any orders from any Rajah, Baboo, Zamindar, or Karpurdauz, on any pretence whatever, you must not fail in your engagements; on the contrary, you must arrest the bearer of the said order, and bring him to the Assistant Commissioner or to the Officer in charge for the time being" (Translation of Sannad given by Captain Tickell to Rooria Mankee of Kowsillapossi in Bur Peer, dated 10th December, 1838—appearing as No. LIII at p. 148 Aitchison's Treaties, Engagements and Sannads Vol. I in the revised edition of 1892). The ties of Seven Hundred Years could not be severed so easily. So we find Hos espousing the cause of Maharaja Arjun Singh in the aftermath of the Mutiny; we also find Mankis of the four Seraikella Kolhan Pirs coming to pay homage to their Ruler every Suniya and Deshera Day up to the time of the late Maharaja Udit Narayan Singh Deo of Seraikella.

Hamilton in his 'Hindostan' published in 1820 describing the province of Orissa in Vol. II says, "According to the institutes of Acber, Orissa, in its greatest dimensions in 1582, was divided into districts, *viz.* Jollasir, comprising Midnapoor and the British possessions lying north and east of the river Subarnreeka, (2) Buddruck, (3) Cuttack, (4) Culling or Cicacole (5) Rajamundry. Besides this teritory on the sea coast, Orissa also comprehended a mountainous unproductive region on the western frontier, making part of the Jeharcund or Jungly country......At present the principal modern territorial subdivisions, commencing from the north, are the following, but there are many other petty States large Zamindariees.

"1. Singhboom, 2. Kunjeur, 3. Mohurbunge, 4. Balasore, 5. Cuttack and 6. Khoordah".

Describing Singhbhum, Hamilton, further says, "Singhboom (Singhabhuma, the land of lions)—A town in the Province of Orissa, governed by a Raja independent within his own teritories, but under political subordination to the British Government. It is bounded on three sides by the district of Chutanagpoor, Midnapoor, and Mohurbunje; and on the south by that of Kunjeur".

The early history of Singhbhum, Seraikella and Kharswan is fairly well summed up by Wilkinson in his Report No. 36 to R. D. Mangles, Secretary to Government dated 22nd August 1836. In his words:—

Paragraph 2. "Singhbhum would never appear to have been brought under subjection during the Mussalman Rule in Hindoostan, and the Marhathas neither to have taken possession of nor collected Chouth.................... It is bounded to the north West by *Chotea Nagpur* and Tomar. To the

north by Tomar and Patcoom, to the north-east by Burrabhoom, to the east by Dulbhoom & Bamunghatty to the south-east also by Bamunghatty, to the south by Keonjhur, to the south-west by Bonnie, and to the West by Gangpore and *Chotea Nagpore*. From *Chotea Nagpore*, Tomar and Patcoom, *it is separated* by an extensive range of Hills, which join the Doolma Hills in Burrabhoom, Byturnee river runs between it and Keonjhur and to the west there is an extensive tract of unexplored Hills and Jungles, except in that part through which a road runs to Sumbhelpore from Seraikella, through Chukerderpore and Annundpore. There is no well defined boundary mark dividing it from Dhulbhoom and Bamunghatty.

5. "For several years previously to A.D. 1818, Singhbhum was an asylum for fugitive offenders from our bordering districts of *Chotea Nagpore*, Tomar, Patcoom, Burrabhoom and Dhulbhoom, and plundering excursions were frequently made by large bodies of Lurka Coles into *Chotea Nagpore*, Gangpore and Bonnie Gurzats of Sumbhelpore, also into Keonjhur and Mohurbhanj, when great excesses were committed. Owing to these circumstances the Supreme Government became anxious to form relations with Singhbhum.

6. "The whole of the Country of Singhbhum was nominally subject to a Rajah, who resided at Porahath. The Kooar of Seraikella, and the Thakoor of Khursawa, had however for years preceding 1818, became quite independent of him, and have succeeded by force and other means, to get into their possession, in addition to what they originally received from the Singhbhum Rajah, extensive tracts of land, which formerly belonged to the Estates of the Rajah of Tomar, Patcoom, Burrabhum and Mohurbhunj".

The above quotations go to show that Singhbhum including Seraikella and Kharswan were never part and parcel of Chhota Nagpur. Wilkinson is more definite in para 43 of his report that Singhbhum Coles made "occasional incursions into Bussea, one of the most southern Perghannahs of Choteanagpore". Singhbhum was also independent of the Moghuls while Kokhrah was a part of the great Moghul Empire, so by any stretch of immagination it can never be claimed or surmised that it was at any time part of Chotanagpore.

In the columns of the Indian Nation dated Thursday, February 4,1954, Murali Manohar Prasad in an article captioned "Seraikela and Kharswan—a historical retrospect" quoting extensively from Prof. Gorakhnath Sinha, writes, "The States have had nothing to do with Orissa through the whole course of history. The Singh Rajas of Porahat were up couuntry Rathor Rajputs and had nothing to do with Orissa". Nor does history show any connection between Singhbhum and the Ruling Dynasties of Orissa ever-since the founding of the Porahat Raj in the 8th Century A.D. right up the conquest of Singhbhum by the British in the beginning of the 19th Century. History further shows that although Singhbhum remained completely isolated through centuries from Orissa, it remained subject to continuous and continued influence from the north, namely Ranchi, Hazar-

bagh, Palamau and Manbhum"..............."These are facts embedded in the pages of History. They prove conclusively that from the times of yore Seraikella and Kharaswan have remained immune from any serious influence from the south, that is to say from Orissa. On the other hand influence from the north have been incessant and systematic".

How hopelessly out of tune with the actual history of Singhbhum are such assertions. Their knowledge of Singhbhum or its history does not go beyond a cursory reading of O'Malley's Bengal District Gazetteer, Vol. XX and giving an imperfect and perverted rendering of the same. Earlier pages have gone to show how indissoluble has been the bond with Orissa from the days of yore. Even the British were forced to open connections with Singhbhum, Seraikella and Kharswan because of happening and events in Orissa which naturally had their repurcurssions on another part of it—in Singhbhum.

"In 1773, Captain Forbes took advantage of his expedition to Dhalbhum to bring the Raja to book. It had for sometimes been the practice of salt merchants to get salt from Orissa (then in possession of the Marhattas), instead of from Midnapore, and to transport it through Singhbhum where the Company's writ did not run, thus diminishing its revenues. It was now discovered that the Raja had encouraged this practice, which was looked on as smuggling, Captain Forbes therefore, forced the Raja to come to his Camp and reported that he would make him execute an obligation never to harbour either ryots or merchants in future, and guarantee for the peace of Haldipokhar" (notes on the History of Midnapore (1876) by J. C. Price, pp. 116, 184-5).

It was the rumblings of War—in the south—in Cuttack that first "caused friendly communications to be addressed" to the Ruler, of Seraikella and sought aid and assistance from Raja Abhiram Singh of Seraikella Zamindar, Pargana Singhbhum. "During the Marhatta war of that year a small force marched from Ganjam and took the town of Katak on the 10th October, 1803. Balasore had been already captured on the 21st September, in the same year". (Aitchesons Treaties. Engagements and Sanads; Vol 1, 1892 Edition, page 117). They know that Bayazid and Kalapahad had marched through the interior of Dhalbhum and the western part of the Mayurbhanj State and had suprised Katak" (History of Orissa by R. D. Banerji, p. 345). Therefore Lord Wellesley and the Magistrate of Midnapore, H. Ernest wrote to Raja Abhiram Singh. On account of the importance of the matter the documents are quoted in extenso.

(Circa, September, 1805).

"To

"The Noble and Illustrious one,

"May Your Highness be in Good Health.

"Whereas in these days owing to the attitude adopted and the treatment accorded by Maharaja Raghuji Bhonsla Bahadur, the friendly relations and cordial feelings between the English Government and the Government of the said Maharaja have ceased, it has therefore become necessary and obligatory upon the authorities to take up arms to guard the legitimate

right and interest of the Government. Such being the case, the Government of English Company have collected troops in *Cuttack* with a view to interference. But your Highness is strongly assured that the authorities have not the least intention and desire to march the English force through your Highness's country or to demand any present or tribute. The object of writing this friendly letter is to make a prayer to your Highness to the effect that your Higeness will be gracious enough to take measures to prevent the gang of robbers and the band of adversaries from passing into the country of the English Company, through Your Highness's country. The fact of your Highness's desire to maintain friendly relations with this Government is more clear than the sun, and in view of the wisdom and sagacity of your Highness, it is firmly believed that Your Highness by expressing friendly feeling in the manner aforesaid will give great pleasure to me."

"Signed WELLESLEY."

Certified that this is a correct translation of the letter.
(Signed) Sayyid Muhammud Ali
Head Translator
High Court, Appellate Side
Calcutta. 14. 10. 25.

* * * * * *

Dated 22nd September, 1803.
8, ASSIN 1211.

"The Abode of Dignity,
"Raja Abhiram Singh, Zaminder,
"Pargana Singhbhum.

"Disagreement having arisen between the English Company Bahadur and Srijut Maharaja Raghuji Bhonsla Bahadur, war has taken place. The English Army has assembled for occupying the province of Cuttack of the said Maharaja. You should rest assured that is is never the intention of the British Government to take British Troops through your country or to take possession of it. You will continue to hold it free of Pescosh as you do now. The Governor-General knowing you a very generous and faithful friend has written this Parwana for your assurance which is being sent to you for your information. The whole country is aware of the value of the word and the assurance given by the Company Bahadur. They never resile from the word of assurance given. Therefore you getting assurance in every way should entertain no suspicion on any account. If a little friendship is shown to the Company Bahadur at the time of need, it will do you good for ever. It is therefore proper for you that you should take suitable steps that the Marhattas may not pass through the boundaries of your territory, and stop supplies to them. If you fail to do it alone, then you will write, and assistance will be sent to you immediately from here. By this the Governor General will be greatly pleased and kind to you, and

the said Nawab Sahib will be pleased to see that you be maintained in your Zamindary with all possessions heretofore enjoyed by you."

"Signed. H. Ernest
Magistrate"

Translated by Kumar Bejoy Pratap Singh Deo, B.A.
20th July, 1929.

* * * * * *

Dated 11th October, 1803
Corresponding to 27th
Aswin 1211 B. S.

"To
"The High in Dignity,
"Sri Raja Abhiram Singh,
"Zamindar of Pargana
"Singhbhum

"May peace always attend you,

"Your report dated the 15th Aswin has been received from Sri Radha Krishna Chattorji, Vakil, and I have learned all the particulars from your report and from the Vakil. You have written to say that should the Mahratta troops come towards this part of the country you would oppose them to the best of your power and prevent their passage, and that no sooner you hear of the march of troops you would report to the superior authority. I am highly assured and pleased to learn this. As you have written to say that you will oppose the passage of the Mahratta troops; and take assurance that should your country come under the Company's Government, His Excellency the Governor-General will not demand any revenue from you. You will continue to hold it free of revenue as you

* 1. The above is a correct translation of the original letter in Bengali which is in the possession of Seraikella. An incorrect translation appears in the printed Evidence given before the Indian States Committee, Vol. I, P. 251, Exhibit B.

[The most important mistake in the erroneous translation in the sentence "If the English find it necessary that the English Army should pass through your territory, then the remission of your Peskosh will continue as at present." Possibly a mistake between the Bengali letters 'KA' and 'JA' may have contributed to the error. In the original, as will be seen from the above translation, there are two sentences and not one; each being independent of the other and the second in no sense conditional on the first. No question of remission in the strict sense of the English word could arise as no Beskosh had ever been paid, or payable, to any power].

[It should be noted that the above error did not occur in the translation of the document attached to the Memorial of the Feudatory Chiefs of Seraikella and Kharswan submitted in 1920 to His Excellency Lord Chemsford then Viceroy of India, p. 11, Appendix 2].

now do. The Company's Government will always remain kind towards you, which will be for your advancement, and your intelligence will be appreciated by the Governor-General and you will stand high in favour with him. I understand from your Vakil that there was none who could read Persian and you could not therefore be acquainted with the contents of the Viceroy's Parwana..................

"Signed. R. C. BIRCH, Captain,
Deputy Commissioner."

It may be noted that Abhiram Singh has been addressed as "Raja Abhiram Singh, Zamindar, Pargana Singhbhum." No such letters were addressed either to the Raja of Porahat or far less to the Thakur of Kharswan, because the British knew that the real power in Singhbhum rested with the Ruler of Seraikella and in the words of the Bengal District Gazetteer, Vol. XX, P. 229 the descendents of Raja Bikram Singh "Similarly enlarged their dominions, and not only became independent, but eclipsed the parent family of Porahat in power and importance."

"Lord Minto, the next Governor-General, similarly addressed the Chief as an equal rather than a dependent Chief and recognised him as one of the staunchest friends of the British." (Beng. Dist. Gaz. Vol. XX, P. 228). while forwarding the letter of the Governor-General Major Roughsedge writes a covering letter in Oriya, translation of which is reproduced below :-

LETTER OF MAJOR ROUGHSEDGE, DATED FEBRUARY 4th, 1810.

(Translation from Oriya).

Greetings to Raja Abhiram Singh.

"Though we are not in correspondence for a long time the friendship between both of us is of a high nature and of long-standing. My heart longs for your welfare. Now Sarbeswar Acharjee taking a letter of the Governor-General Bahadur the Bara Sahib who lives in Calcutta and my man Durjan Kalkar going to you. A translation of his letter is being written in Oriya. You will learn in detail the purport of that letter from the verbal report of Kalkar. I am writing you knowing you my own friend and loyal. After three or four days I shall go to Jhalda camp and then to Patkum. I shall arrange to arrest Mukund Datta Singh and Dukhni Rai. So I hope on receipt of this letter from your own side and from the side of Babu Chaitan Singh as you being his lord, stop the Ghats and roads keeping watch in all respects. So that the said officers may not pass in any way in any direction. There was no necessity of writing to Babu Chaitan Singh but knowing the urgency he had to be addressed. So I am writing. On you I have great hope. Take all sorts of measures in the matter. So that those two persons cannot pass any way. If they go arrest them and send them to me with your men. Any one who will bring the men to me, if he brings one he will get one thousand rupees and if both person are brought then he will get two thousand rupees reward. Please take best

measures in this matter so that the friendship which exists between us remains for ever. On receipt of this latter please write your welfare soon. We shall be glad to receive it.

Sd. E. Roughsedge, Captain,

Camp Ramgarh

4th February 1810."

The above letter goes to show two things that Seraikella was Oriya country and secondly—that the Raja of Seraikella was overlord of Kharswan (under Chaitan Singh then) as well. Though correspondences from the side of the British were in Persian, Bengali and Oriya, from the side of Seraikella it was invariably in Oriya, this we get from the Magistrate of Midnapore's own admission in letter dated 15th January, 1816. The letter is quoted below :-

"Seal of the Criminal Court of Midnapore.

"To

"The Rajah Bikram Singh, Zamindar of Singhbhum, having pleasure in knowledge.

"Your report dated 17th Pous and the copy of the Patta written in Oriya reached me through Sadasiva Singh, Radha Krushna Chatterjee, Mukhtears. On perusal thereof and on the statement made by the said Mikhteais I am informed of everything. I sent away the Mukhtears as directed by you. You will continue to write whatever you have to report. What may be your desire all those will be carried out. Being in possession, like your father, you will continue friendly to the Company Bahadur (torn) should ever know."

Dated 15th January corresponding to 4th Magh 1223 B. S. (Translated by Hem Chandra Sen, Satischandra Bhattacharya Vakils High Court Translators.)

G. Smith, from Camp Murumjanga dated 31st January, 1817 writers: "These days news have been received of the presence of Pindarah in Ganjam side. It is therefore written to you (shelter of dignity) to exercise great alertness, care and caution within the jurisdiction of your country, so that the Pindarah might not come that side."

From the letter of Messrs. Robert Brown and J. F. Williams, Captain, dated 2nd June, 1818 addressed to Raja Bikram Singh, we know that Tikayet Ajambar Singh was deputed to Kuchang to guard against the Marhattas.

At the conclusion of the Marhatta Wars, the policy of the Company's Government towards the independent Indian States underwent considerable

changes and we find the office of the Residents and Political Agents were established. As a result of such a policy Major Roughsedge was made the first Political Agent of the South-West Frontier Agency. From the extracts of a letter dated 29th August, 1818, of the Chief Secretary to the Government (Mr. Adam) addressed to Major Roughsedge, we come to know of the nature of Political relationship the British Government wanted to from with the three Singhbhum States:—

"Para 2. It may not be premature to remark in this place that the Governor-General in Council perceives no objection to recognising and confirming the two Chiefs Bikram Singh and Babu Chaitan Singh in their actual possessions and authority and the Raja Ghanashyam Singh in those which he has been able to retain. There is as far as the Governor-General in Council can judge from his present information no obligation on the British Government to investigate the origin or to question the validity of the title by which the two former Chiefs hold their present power, nor can it be necessary to undertake to re-establish the authority of Raja Ghanashyam Singh throughout the possessions of his forefathers. On the other hand arrangement which will leave the three Chiefs in the secure enjoyment of their actual possession independent of each other and owing the supremacy of the British Government will meet every object contemplated by the Governor-General in Council in establishing the proposed relations with Singbhum".

Capt. Runddell, Assistant Political Agent, was deputed in 1819 to negotiate. He writes to Bikram Singh:—

"Through grace of God all these places have come under care and protection of the English Company (Bahadur) with whom prosperity rests". "It is considered necessary to enlist your country also under the protection of this Government. It is intended to preserve and keep in tact whatever position, respect, honour or land one might be holding from before and the Government (already praised) means the welfare and prosperity; and for the purpose of amelioration of these matters please expect my camp that side within the space of two months. At present Captain Jackson (Saheb Bahhadur) *will pass through your countury on his way from Midnapore to Sumbalpur* where he is going for demarcation of road................"

(Later on Capt. Jackson constructed a road passing through Seraikella to Sumbalpur known as Jackson road on the ancient trade route referred to in Verelst's letter to Vansittart).

Major Roughsedge sent a proclamation dated the 6th February, 1820, in Oriya to Raja Bikram Singh, Zamindar of Seraikella, extracts of translation of which is given below:—

"I think your son and brother might have informed you about this news also and an information from Hazur also is therefore being sent to you formally from Hazur that on the 2nd. of Falgoon Raja Ghanashyam Singh being friendly with Hazur (Government) has submitted a Patta of

alliance and all the country of Singhbhum has become the country of the Sarkar and all Sardars who live in Singhbhum will reap benefit under the protection of the Hazur. Be this known".

One of the terms of Raja Ghanashyam Singh for coming into relationship with the British was the restoration of Sri Pauri Devi which was in possession of the Raja of Seraikella and the other terms were for being recognised Lord Paramount of Singhbhum and for bringing the Lurka Kols to subjugation. From the very beginning Roughsedge was insisting on the restoration of Sri Pauri Devi which Bikram Singh was adamantly refusing to part with. It was for this reason Roughsedge issued this proclamation and wanted to by-pass any engagemnt with Seraikella and therefore Kharswan too, which had been declared as a dependency of Seraikella by the very same Major only as late as 1810. It might be as well that as we have seen, Seraikella was the dominant power in the whole of Singhbhum, Bikram Singh insisting on better terms than those accepted by Porahat. It might have been for this reason, Roughsedge went into legalities instead of the actualities of the matter, in the very same manner as the present Bihar Government's moral basis of claim over Seraikella is that once it formed a dependency of Singhbhum and was given to a junior branch of the family and as Bihar holds Singhbhum it must hold Seraikella too. Any way no such Treaty or Engagement is extant either in the archives of the Government or of Seraikella.

Aitcheson (Vol. I p. 367) says:—

"An agreement was in 1820 taken from him (the Raja of Porahat) only as regards his own estate. It is believed that separate engamements were taken from the Raja of Seraikella and the Thakur of Kharswan but no copies of these are extant".

In the Bengal Dist. Gaz. Vol. XX, it is stated that:

"It was intended that similar engagements shall be entered into by the Chiefs of Seraikella and Kharaswan but on such agreement can be traced".

But Mr. Hunter admits in his 'Statistical Account of Bengal (Vol. XVII, p. 137):

"It was intended that similar agreements should be entered into with the Chiefs of Seraikella and Kharswan. The matter appears to have been overlooked at the time".

It is also very significant that according to the Patta and Kabuliyat exchanged between the East India Company and the Raja of Porahat the latter was to pay Rs. 101/- (Sicca Rupees), whereas the Rulers of Seraikella and Kharswan had never to pay a single pie as tribute to any body. Therefore it is unlikely that the Rulers of Seraikella and Kharswan would have entered into engagements similar to that of Porahat.

Moreover, the British supremacy was acknowledged by the Ruler of Seraikella in 1823 for the first time whereas the afodesaid engagement of Porahat was made in 1820.

The Hos were up in rebellion in Bamunghatty and Singhbhum. The political Agent, Major Roughsedge wrote to H. H. Bikram Singh, Ruler of Seraikella, extracts Col. Richard Sahib Bahadur will arrive at Bamunghatty with his troops. It is required that immediately on receipt of this ....you should send off your son or brother with runners (messengers) so that they shall remain with aforesaid Sahib at Bamunghatty.................. ....An order is being sent for Thakur Chaytan Singh. You will send it through your man to Kharswan, take this as urgent. Dated the 23rd March, 1821."

In the next letter Maj. Roughsedge says, "Ajambar Singh and Babu Hatambar Singh your son and brother (respectively) presented themelves before Colonel Richard Sahib Bahadur and carried out his orders and commands."

* * * * * *

To quote Wilkinson again for the history of the Period from his report:

"15. On the 17th February, 1821, Major Roughsedge reported to Government that the 100 Berkendazes who had been sent to the Singhbhum Raja from Sumbhalpore, had been attacked by the Lurkas, first in Goomlapeer and subsequently in Chyenpore, on which occasion the Berkendazes had been defeated with severe loss in killed, amongst whom was the Soobadar. On this unfortunate occasion the conduct of the Kooar of Seraikella was highly praiseworthy in having afforded shelter to the fugitive Berkendazes from Pokheria and in Goomla and promptly reinforced the garrision of Chyenpore with the armed retainers, so as to enable them to escape to his Residence in Seraikella."

* * * * * *

"17. In consequence of the several reports from Major Roughsedge, on the 17th of February and subsequently, a considerable Force entered Singhbhum from Sumbhelpore, Cuttack, Midnapore and Bancoora under the command of Colonel Richards. Towards the latter end of April several parties of Coles has been attacked and defeated by different Detachments of the force, in Adjoodia Peer, Goomlapeer, and Raja Bassa in Singhbhoom, and Toeepeer in Bamunghatty. When this punishment has been inflicted, which was considered sufficient, proclamations were issued, offering pardon to all who would come in and submit. The consequence was that before the 9th of May all the Chiefs amongst the Coles had submitted and the Force that day was broken up."

18. "The Lurka Coles of Singhbhum and Bamunghatty were called on by Major Roughsedge to enter into Engagements for their future conduct and they signed the following articles:

FIRST. Acknowledging themselves to be subjects of the British Government and engaging to be loyal and obedient to its Authority.

SECOND. Agreeing to pay their Lawful Chiefs or Zamindars Eight Annas per plough for five years, and subsequently a Rupee per plough circumstances admitting.

THIRD. Engaging to keep the roads through their country open and safe for all descriptions of travellers and in event of robbery, to seize the thieves, to deliver the theif to justice and account for the property stolen.

FOURTH. To allow persons of all castes to settle in their villages, and afford them protection; and *encourage their children to learn the Ooriah* and Hindi languages.

FIFTH. in event of being oppressed, not to resort to arms but complain to Officers commanding Troops on the Frontiers."

(Also *vide* Aitcheson's Treaties, Engagements Vol. I., p. 148, 1892 Edition).

It is significent to note that the Larka Coles had undertaken to encourage their children to learn the Oriya language. This was given the first preference as it was the language in use in this tract as we have already seen from the Oriya proclamation of the Political Agent. They also undertook to keep open the country safe for all descriptions of travellers because this was the accepted route to Puri from ancient days.

Major Roughsedge died at Sambalpore in 1822 and was succeeded by Colonel Gilbert as Political Agent.

Under the new Political Agency were placed the following territories which were acquired by the British Government by cession under treaty with the Marhattas in 1818 after their defeat in 1803 (*vide* Aitcheson's Treaties, Engagement and Sanads, 2nd. Edition). The only States which accepted voluntarily the British Parmountcy were the Singhbhum Group of States.

(a) SAMBALPUR GROUP

1. Sambalpore
2. Burgarh
3. Raigarh
4. Saktee
5. Gangpore
6. Sarengarh
7. Bonai
8. Bamra
9. Rerhakol
10. Sonepore.

(b) PATNA GROUP

1. Patna
2. Phooljhar
3. Barasamar
4. Khuria
5. Bara Nandgaon

(c) SURGUJA GROUP

1. Surguja
2. Udaypur
3. Joshpur
4. Koria
5. Chandvakar

(d) SINGHBHUM GROUP

1. Porahat
2. Seraikella
3. Kharswan.

Bod and Athmallik which were also acquired by the British Government by cession under Treaty after the defeat of the Marhattas at the Burnal Pass in 1803 formed part of this new South West Frontier Agency for sometime up to 1837. It is also quite clear from historical documents that the State of Mayurbhanj also was attached for sometimes to this Agency as we find from the famous Kuchang decision by Col. Gilbert in 1827. The Maharaja of Mayurbhanj had also filed similar political cases for decision before Col. Gilbert as well as Maj. Thomas Wilkinson, Governor Generals' Agent, South West Frontier Agency for restoration of Icha and Sangria Pirs from Seraikella State, between the year 1827 and 1836, which were dismissed by the Political Officers.

Seraikella and Kharswan which were all along independent of the Marhattas and paid no tribute or Chouth, and which tendered their allegiance voluntarily to the British Government not before 1823, after establishing friendly relations with the British Government by assisting them in the Marhatta Wars of 1803 and 1818 and on various other occasions too, were also placed with this new Political Agency.

In May 1830 Thomas Wilkinson took over charge of the Agency and he had a mind to come and study the unrest among the Kols but he had "to proceed to Sumbhelpur to suppress an extensive insurraction in that Estate, when the Rannies authority was set at defiance."

It was by mere accident that the present Kolhan was created and placed under the charge of a Principal Assistant at Chaibassa under the S. W. Frontier Agency and latter on the Commissioner of Chotanagpur. Formation of a Kolhan with the neucleous of the four Kol Pirs of Bamunghatty and the Zamindary was already ordered by the Supreme Government to be placed under the Commissioner of Cuttack. If that had happened to pass it would have drawn the cluster of other Kol peers of Singhbhum to it, and formed a Kolhan with its head quarter somewhere near Bamunghatty under the Commissioner of Cuttack, instead of Chaibassa developing as the seat of the Kolhan Government estate which was ultimately placed with the Commissioner of Chotanagpur. This historical accident may best be described in the words of Thomas Wilkinson, but before we quote him extensively it is better to remember that this Kol rising of 1830 was occasioned by the differences between the Rajah of Mohurbhanja and the Mahapater of Bamunghatty.

25. "On the 31st November 1831, I reported to Mr. Stockwell, the Cuttack Commissioner, that a misunderstanding has arisen between the Mohurbhanj Rajah and Bamunghatty Mahapater, and suggested that the gentleman that I should intimate to the Bamunghatty Mohapater, that he and his Estate including the Cole Pies *should be considered exclusively under the Commissioner of Cuttack* as both the Mahapater and Lurka Goles of the Cole Pirs had hitherto considered themselves under Governor General's Agent at Hazaribagh, although at variance with instruction which had been communicated to Major Roughsedge. The arrangement was consi-

dered a desirable one by Mr. Stockwell and it was approved by Government, as connunicated in Mr. Secretary Swinton's letter of the 16th December, 1831. Mr. Stockwell's attention was called to the expediency of preventing any oppression on the part of the Mohurbhanj Rajah towards his dependent of Bamunghatty. The necessary orders were communicated to the Mahapater, ***and the Coles that they were to consider themselves under the orders of the Cuttack Commissioner."***

27. "After the Mahapater had been desired to consider himself under the Commissioner of Cuttack, Mr. Stockwell sent for him to Balasore and endeavoured to adjust the difference between him and the Mohurbhanj Rajah an arrangement was not effected between the parties and Mr. Stockwell subsequently moved towards Bamunghatty in April 1832 with a view after gaining information on the spot of amicably settling difference between the Mahapater and Rajah. His object was frustrated by an un-provoked attack made on him by the followers of the Mohapater..........."

This it was by this historical accident that Bamunghatty with its Cole pirs was not put under the charge of the Commissioner of Cuttack. With the inssurrection of the Cols of Bamunghatty were added the rising of the Kols of Singhbhum, which culminated in their being put down and the Agent to the Governor-General recommending the Government for the formation of Kolhan under a Principal Assistant who was to be placed under him. We have already seen how this was accepted by the Government and Kolhan came into being. It was placed under the charge of an officer of the Political Dept. Leint. Tickel. Though politically it was linked up with the South West Frontier Agency legally it did not form part of it for quite a long time. The Political Agency of the South West Frontier is sometimes confused as the legal unit of the South West Frontier which was created by Regulation XIII of 1833. The regulation said:

"The undermentioned tracts of country at present included in the districts of Ramgarh, jungle Mahals and Midnapore shall be separated from those districts.

"In the district of Ramgarh:—
Chotanagpur, Palamau, Kurrucdea, Ramgarh, Koonda.

"In the district of jungle Mahals:—
All the mahals at present comprised in this district except the following— Sainpahari, Sherghur, Bishanpur.

"In the district of Midnapore:—Dhalbhum including Ghatsila.

(By Ramgarh district according to the above Regulation XIII of 1833 was meant "Chotanagpur, Palamau, Kurrucdea, Ramgarh and Koonda.

By Regulation XVIII of 1805 by the district of jungle mahal was meant the jungle tracts of Bancoora and Burdwan).

In Agra and Calcutta Gazetteer of 1841 Part I Vol. II p. 223 it is stated:—

In consequence of Regulation XIII of 1833, parts of the Ramgarh and Jungle Mahal Zilas having been separated from the original formation of those districts, the Political Agency of the S. W. Frontier became subject to Governor-General's Agent, South West Frontier. The tract of country subject to the Agent consists of the three divisions *viz.* Chotanagpur—called also Lohardanga, Manbhum of Hazaribagh.

It is significant to note that Singhbhum, Seraikella, Kharswan or any of the other Indian States was not mentioned as being included under it.

As we have already seen, the Political Agency of the South-West Frontier long came into being, before the British unit of South West Frontier was created by statutory enactment by Regulation XIII of 1833, and it has always to be kept in mind that the two were not synonymous terms but they were loosely applied sometimes by those not in the know of actual position of Indian States. This has been the cause of great confusion as we will find later on.

With the creation of this Political Agency, begins interference and high handed action of the Political officers in the internal administration of the State. In 1823 Col. W. N. Gillbert in a letter dated the 9th September gave instructions to the Ruler of Seraikella to hand over the Goddess Sri Pauri Devi to Porahat, threatening in the event of non-compliance to remove the said by "force and high handedness". The Ruler did refuse of course and the Government accordingly,—in the words of Maj. Wilkinson—"without opposition was allowed to bring away the Image which was restored to Rajah Ghanashyam Singh". This apparent acquiscence was due to the fact that what was allowed to be removed was only a faked Image of the Goddess. The real Image of Shree Pauri Devi is still in Seraikella and is worshipped with the same devotion, not only by the Ruler and his family and the people of Seraikella but all the inhabitants of Singhbhum.

We have seen how in 1810, Major Roughsedge in a letter in *Oriya* dated the February 4th requested the Ruler of Seraikella as 'Mallik' (proprietor) of Kharswan to guard his own territory and that of Kharswan in order to prevent escape of certain fugitive offenders. In spite of this, it seems to have been the intention of the British Government as early as 1818 to free Kharswan from its dependence on Seraikella; and in 1825 Col. Gilbert, the then Political Agent, in a letter dated September 21st wrote to the Ruler of Seraikella as follows :—

"Holder of Grand and High Position, Kumar Ajambar Singh, Zamindar of Seraikella, be in comfort. It appears from the letter of Thakur Chaitan Singh, Zamindar of Kharswan, that you had written to him about Police (Criminal) cases. He will himself decide all cases that may occur in his Zamindary and will inform me when required, as he is also vested with the power of Police (*i.e.* trial of criminal cases). In the circumstances you are not to interfere in criminal cases occurring in the land of the aforesaid Thakur. Take it as important".

The next phases of history may best be described from the pages of Memorial submitted by the then Ruler, "on behalf of the State of Seraikella" in 1930.

In about 1831 Seraikella and Kharswan, whose political relations with the Government had been conducted through the South West Agency, were formally assigned to that agency. The details of how this was effected are not known to the State, but the fact is undoubted, and more than any thing else contributed to the subsequent intervention in the internal affairs of the State by the British Government through the Political Officers.

".........On the conclusion of the (Ho) Campaign, the British Government decided to administer all the Ho Pirs or cantons directly, and for that purpose 25 Pirs were taken from various *Orissa States*, including 4 Pirs from Seraikella and these were made into a new distrtict called the Kolhan, and placed under a new officer known as the "Principal Assistant" with his head quarters at Chaibassa. *There was no formal document of transfer*, and the ACTION OF THE BRITISH GOVERNMENT can only be regarded as a forcible acquisition of territory contrary to its obligation to protect and maintain intact the rights and possessions of the State. So far as the 4 Pirs taken from Seraikella were concerned, there was no necessity for the action of the Government, in as much as the Rulers of Seraikella had always kept the Kol inhabitants of these Pirs under proper and peaceful control, and had, indeed, assisted the Government in suppressing the Kols in the other Pirs in which disturbances had taken place. The then Ruler of Seraikella died in consequence of fever he had contacted whilst rendering such assistance."

In this connection Aitcheson observes (Vol. I, p. 368),

"Raja Ajambar Singh died in 1837, of illness brought on by exposure and fatigue in the Kol campaign, in course of which he rendered important service".

The virtual annexation of a portion of Seraikella territory does not seem to be a very suitable reward for the service thus rendered. The State believed that the taking over of the four Pirs in question was only a temporary measure, and that the confidential files of Government will show that Maj. Wilkinson, the then Political Agent promised that, they will be restored later. This, however, has never been done."

The formation of the Kolhan and the appointment of a Special Officer at Chaibassa not only led to the reduction of the territory of the State, but also to direct interference in its internal affairs.

* * * * * *

On August 27th 1838 "orders were issued by the British Government through Major Wilkinson that alll cases of murder occuring in the State were to be sent for trial to the Assistant Political Agent.........Seraikella did not comply with this order..............".

In 1842 fresh encroachments were contemplated by the Assistant Political Officer, but the Rulers protested and it was decided that only serious cases should be referred to the Principal Assistant.

"In 1848 various other orders were passed, the exact bearing of which is not clear".

So in 1848 on the 6th of September John F. Ousley, Agent to the Governor-General in a communication said,—

"As arrangements to lay down a system for the whole of this Agency is under consideration, the whole matter be made clear shortly. It is therefore ordered that a copy of this proceeding be forwarded to the first class Assistant at Chaibassa, so that when, after sometime, the new arrangements for this Agency, which are already under consideration, are made, the object set forth in the proceedings before that office will be clearly settled".

From this it will be understood that the same set of rules which were under contemplation were to be applicable to all the States of (a) Sambalpur Group, (b) Patna Group, (c) Surguja and (d) Singhbhum Group.

"In 1854, the designation of the area (meaning of course the British unit of administration) was altered from South West Frontier Agency to Chotanagpur (meaning Division) and the Agent to the Governor-General became the Commissioner" (*vide* Aitcheson's Treaty Book). In 1854 by Act XX of that year Chota Nagpur was transferred to the control of the Lieutenant-Governor of Bengal under a Commissioner", (Bengal District Gazetteer, Vol. XX, p. 46) and continued to be so governed by the Lieutenant-Governor from 1854 to 1912. So the territorial jurisdiction of this Brititsh unit was the same as we have seen when the South West Frontier Agency was created in 1833 by Regulation XIII of 1833, and of course Singhbhum (Porahat), Seraikella, Kharswan or any other Indian States were not included within its territorial limits. In Bengal District Gazetteer Vol. XX at p. 46 it is stated:

"Porahat was confiscated in 1858 on account of the rebellion of Raja Arjun Singh, and its revenue administration was made over to the Board of Revenue in 1859, but it continued in other respects to be managed as a *Tributary State*. It was incorporated in *Bengal* by a proclamation of 5th August, 1894".

It may be noted "that the Commissioner of Chota Nagpur was not authorised by any notification to exercise Political control over Seraikella," Kharswan, Porahat, or the other States in the Sambalpur, Patna and Surguja Groups of States (*vide* Seraikella Memorial 1930 p. 36).

These States were not parts and parcels of the Chota Nagpur Division as is now wrongly tried to be attributed to them by some interested

parties, nor did they became so ever afterwards. The actual position prevailing then may best be summed up in the words of Pontifx J. in a Full bench decision in the Historic Mayurbhanj Case, "All that they do is to invest a Bengal Officer with necessary authority as the representative of the Paramount Power to act at the request of the Raja". "We know both the Government of India and the Government of Bengal consider the territory to be dependent" (*vide* Seraikella Memorial to His Excellency the Viceroy—1930, P. 151).

So in 1854, Bod and Athamalik's relationship having been transferred in 1937 to Cuttack while still remaining with Bengal, the following States continued under the charge of the Officer who was now designated as the Commissioner of Chota Nagpur.

SAMBALPUR GROUP

1. Sumbalpore
2. Burgarh
3. Raigarh
4. Saktee
5. Gangpore
6. Sarangarh
7. Bonai
8. Bamra
9. Rerhakol
10. Sonepur

PATNA GROUP

1. Patna
2. Phooljhar
3. Barasamar
4. Khuria
5. Bara Nandgaon

SURGUJA GROUP

1. Surguja
2. Udaypur
3. Jashpur
4. . Koria
5. Chandvakar

SINGHBHUM GROUP

1. Porahat
2. Seraikella
3. Kharswan.

(*Vide* Aitcheson's Treaties, Engagements & Sanads, First & Second Edition)

This position remained unchanged till 1862, when the Sambalpur and Patna Groups of States were transferred to the charge of the Chief Commissionership of the Central Provinces.

In Aitchenson's Treaty Book (1892 edition), Vol. I, Page 135 it is stated:—"These Mahals (*i.e.* Saurguja, Udaipur, Jashpur, Gangpur, Korea, Bonai, Chang Bhakur, Singhbhum) formed part of South Western Frontier

Agency created in 1833 on the suppression of the Kol insurrection; the designation was changed in 1854 to that of Commissionership of Chutia Nagpur. The other Mahals under Chuita Nagpur were transferred to the Central Provinces in 1862—See Nagpur, Vol. VIII."

The transfer effected in 1862 were not done according to any principles of history, culture, language or economy. They were done simply because the Province and the States under the charge of the Leiutenant Governor of Bengal was becoming very unweildy. Had it been done according to any principles then surely the States of Bonai and Gangpur which were under the confederacy of the States of which the Maharaja of Sambalpur was the Head and which as we have already seen, in the Despatch No. 36 of Thomas Wilkinson, could not have been severed from their ancient moorings and kept apart from the other States of the Sambalpur Group; nor the previously independent States of Singhbhum (independent prior to the forming relationship with the British) of Porahat, Seraikella and Kharswan could have been left and linked up with those States which subsequently came to be termed as the *Tributary Mahals of Chuita Nagpur* Seraikella, Kharswan and Porahat which in the past were neither conquered by the Moghuls or the Marhattas, nor had any historical, liguistic, or cultural connection with Chutia Nagpur, which in Moghul times was known as the Kingdom of Kokrah and was included within the Moghul Empire, nor with any of the Surguja Group of State which were acquired by cession in 1817 from Raghuji Bhonsla" (Aitcheson's Treaty Book 1892 edition). This bad and unwanted company with States with which it had nothing in common has created confusion in the past as it is fogging the vision of Politicians and administrators of the present. This heterogeneous blending of Chota Nagpur Commissionership is aptly represented in the official seal of the Commissioner where English, Oriya, Hindi and Bengali were displayed, and the most prominent being the Oriya, having been given equal position with English. This is also the conclusion that the great linguist Dr. Grierson arrived at much later.

This unnecessary anomally of association had resulted in much undue interference in the internal administration of Seraikella and Kharswan.

The position was slightly improved by the Under Secretary to the Government of Bengal finally writing to the Commissioner, Chotanagpur in his letter dated the 2nd November, 1864, as follows:-

"I am directed to acknowledge the receipt of your letter and in reply to inform you that under the circumstances represented, the Lieutenant-Governor has been pleased to approve of your proposal to permit the affairs of the Singhbhum Estates, Porahat, Seraikella and Kharswan to be administered as they hitherto (have) been in the Political Department on a system analogous to that *prevailing in the Gorjat Mahals* and to allow the Chiefs to exercise the powers of a Subordinate Migistrate of the first class."

Between 1864 and 1871 the posititon of the State of Seraikella and Kharswan was discussed by Government in connection with the Nazrana

rules. On August 7th, 1864, the Secretary to the Government of Bengal wrote to the Government of India as follows (No. 390 T) :-

"With reference to the Resolution of the Government of India No. 578 dated the 5th June, laying down rules for the levy of Nuzzeranna on succession to Native States, etc. I am directed to submit the return called for in paragraph 3.

"(2) In this return the Lieutenant-Governor has caused to be entered only those States with which the Government has some sort of Political relation".

"The so-called Tributary estates of Chotanagpur have not been included. The names of these Estates and specified amounts of Tribute paid by them are given below:—

1.	Sirgoojah	2425-0-0
2.	Jashpur	775-0-0
3.	Oodypur	533-5-4
4.	Korea	400-0-0
5.	Chang Bhakar	386-2-2
6.	Gangpur	500-0-0
7.	Bonai	200-0-0

"There are no traeaties properly so called, existing between them and the Government. They were acquired by certain cession under treaty from the Marhattas, who had been the Paramount Power. Having acquired them, the British Government merely settled them and interchanged written engagements with them, specifying the conditions of settlement. The Chiefs of these estates were described by Sir John Peter Grant as Zamindars paying tribute, with peculiar power of internal administration which may be reduced or abolished at pleasure. Their Estates, therefore, do not seem to fall within the class of Political Estates, to which the Resolution of the Government of India applied."

(So it was with this lot that Seraikella and Kharswan had to pull on. The position became very intriguing after the confiscation of Porahat in 1858 and the Deputy Commissioner of Singhbhum began to exercise the functions of the Ruler; and also by transfer from this Agency of most of the sambalpur and Patna Groups of States to the Charge of the Chief Commissioner of Central Provinces.)

"(3) The position of Seraikella and Kharswan, which are also under the Commissioner of Chota Nagpur, is *different*. These two Estates, as well as Porahat (which subsequently became British Territory by confiscation), were independent of the Marhattas. Porahat made a seperate agreement with Government in 1818, by which it was admitted as..............Tributary of the Empire, paying Sicca Rupees 101.............. in acknowledgment of our Supremacy. It is believed ....Seraikella, held by Scions of Singhbhum or Porahat ....entered into similar and separate engagement. On ....supposition, these estates have been entered under ....

excpption; but no copies of the engagements are ....will remain with the Government of India to decide whether they shall be excepted, or brought under the Rules ....no tribute."

(The lacunae is due to damage by insects).

The Government of India on March 5th, 1870 passed Resolution No. 434 P. D. relavent portions appearing under heading "The South Western Frontier Chiefs." Here it may be noted that though the States were placed under the Political relationship of the officer known as Commissioner of Chotanagpur, they were actually outside the pale of Chotanagpur Division and still continued to be termed as South Western Frontier Chiefs. In the census reports (tables) of 1881, 1891 and 1901 they have been shown separately and have not been mixed up with Chotanagpur Division.

"Para 6."

"The South-Western Frontier Chiefs."

"An account of the States is given in Volume 1, p. 168, of the Treaty Book. There is no doubt, as stated by the Bengal Government, that the territory of these Chiefs was acquired by cession from the Marhattas, and they are only Zamindars paying tribute, with peculiar powers of internal administration, which may be reduced and abolished at any time. But their powers and administration constitute their estates, political holdings, and, therefore, in the opinion of the Viceroy and Governor-General in Council, they ought not to be omitted from the return. All of them, however, with two exceptions, pay tribute, and therefore fall under exception II (2)."

"7. *The exceptions are Seraikella and Kharswan* (see Aitchisons' Treaty, Volume I, p. 167). These were independent of the Marhattas, but are believed to have made engagements in 1818 (similar to that given at p 181 of the Treaty Book, Vol. 1, No. LXX). by which they became Feudal Tributaries. On that supposition, the Bengal Government has entered them under exception II as treaty States, but has left it to the Government of India to say whether or not they should be brought under the rules. His Excellency in Council is decidedly of opinion that they should come under the rules. The engagement of 1818, supposing it to be of the same nature as that with Porahat, is not of the nature of a treaty, but of a Sanad and Ikrarnamah, like those concluded with the Chiefs of Bundelkhand. They do not therefore come under exception 1, and as they pay no tribute or Nazranna at present, they do not come under exceptions II and III."

In this connection extracts from Mr. Edgar's Jurisdiction Report of the Tributary Mahals of Chotanagpur dated 30th September 1882 (No. 47) will throw some light on contemporary history as well as the status and position of the Singhbhum States.

"In consequence of the Mal-administration of the Rani of Porahat, who took charge of the Estate on the accession of her minor son, Arjoon Singh, in 1836, it was placed by Government Order No. 213 dated 18th September, 1839, under management of Lieutenant Tickell by whom it was administered until the Chief came of age in 1845 or 1846."

"In 1858 the Estate was attached and confiscated under order contained in letter No. 256 dated 22nd January from the Secretary to the Government of Bengal, to the Commissioner in consequence of the rebellion of Arjun Singh. Subsequently the Commissioner proposed to grant portions of lands in perpetuity to the Raja of Seraikella and his brothers, to the Thakurs of Kharswan and Kera and others. These grants were sanctioned in letter No. 6331 dated 7th November, 1859. From the Under Secretary to the Government of Bengal to the Commissioner of Chotanagpur and under the orders of the Government of India contained in the Home Secretary's letter No. 1541 of 11th March, 1862 to the Government of Bengal, against rent of Rs. 97/- per annum previously paid by the Thakur of Anandpur for a large tract held by him, was remitted. In the last mentioned letter it was stated that after the death of Arjun Singh the Government would reinstate at Porahat such member of the family as it might seem desirable to select as its representative. The case of the Garjat Mahal is quite distinct. These states will be continued to be administered by you under the rules of August last."

"The rules here referred are those mentioned in paragraph 19 of my letter to the Legal Remembrancer. Subsequently in Government Order No. 5810 (Judl) of the 23rd November, 1864, the Lieutenant-Governor directed that Porahat, Seraikella and Kharswan should be administered as hitherto in the Political Department on a *system analogous to that prevailing in the Garjat Mahals* and that the Chiefs should extrcise the powers of subordinate Magistrates of the first class."

"It has apparently been held that for the purpose of these orders the Deputy Commissioner of Singhbhum is, for the present, Chief of Porahat. But it will be easily seen that the Legal status of the territories which originally formed a part of Porahat Estate is in the highest degree anomalous and indeed unintelligible. Have the lands granted to the Raja of Seraikella and the Thakur of Kharswan been incorporated with their heriditary possesions or do they form separate Estates held in British India?"

"In the latter case, what is the substantive law in force in them, and what is the law in force in the rest of the territory. In the former case, have the villages been granted in perpetuity to the brothers of the Raja or been transferred to the Seraikella Political Jurisdiction or do they still continue in Porahat? What is the effect of the pledge given in the Government of India's letter of 11th March, 1862, to reinstate at Porahat a member of the family of Arjun Singh after the death of the latter. I confess that inspite of careful consideration, I am unable to suggest answers to these and to many similar questions suggested by the correspondence."

"The Estates of Surguja, Jashpur, Gangpur, Bonai, Seraikella, Kharswan and probably Korea and Changbhakar apparently are not included in British India. Some of our laws are in force in them, their courts are the Courts of the Chiefs, not of British Government; and the jurisdiction exercised over them by the Commissioner as Political Agent is purely Political, being a somewhat irregular development of the conditions *imposed* on the Chiefs, in the cases of the majority, when their authority restored or confirmed after the Marhatta War, and in cases of Kharswan and Seraikella when we afford them protection of their own solicitation."

Thus, it will be seen that Seraikella and Kharswan had nothing in common with the 'Tributary Mahals of Chotanagpur (and their position was analogous to the Garhjat Mahals). They *neither paid any Tribute* nor *were they georaphically part of the Chota Nagpur plateau*. A century and a quarter back W. W. Hunter (Statistical Accountant of Singhbhum and Manbhum) was of opinion that Singhbhum did not form of part of Chota Nagpur plateau proper. The real fact is that the plateau of Chota Nagpur is not identical with the Division of Chota Nagpur. It is really the Jashpur, Udaipur, Surguja, Korea and Changbhakar States which are the continuations of the Chota Nagpur plateau proper, and they could with some logic be termed as Chotanagpur Tributary Mahals, but not Singhbhum Seraikella and Kharaswan, nor the Sambalpur-Garhjats of Bonai and Gangpur. There is an abrupt rise from the Tebo hills in the northern extremity of the Karaikella perganah of Seraikella State. It is here we find the village Te-Takrara or as the name suggests where a triangular tussle ever persists (the present name of the village is Tetkara). This is the meeting ground of the three different cultures of Utkala, Vanga and Magadha. This coincides with the linguistic division suggested by Dr. Grierson as the "meeting place of the three overlapping forms of Aryan speech." In this connection *vide* Map opposite page 367 Dr. George Grierson's Linguistis Survey of India, Vol. V, Part II. (2) In the introduction to the volume he further says, "So also there are Behari speaking immigrants in Singhbhum, an ORIYA district who are like "*strangers in a strange land*." Describing the political boundaries of Oriya language in Part II, Vol. V, he says, "Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanj as far as the State of Seraikella where it again turns north and crosses the Singhbhum district up to its northern boundary, stopped by the elevated plateau of Ranchi". Grierson also describes Singhbhum, Seraikella and Kharswan as the "proper home" of Oriya language and observes, "In Singhbhum and other Tributary States, the Oriya spoken is the standard form of the language". Therefore here in Seraikella, Kharswan and Singhbhum great writers of Oriya thought, art, culture, religion and philosophy have flourished throughout the ages which we will see in detail later on. The height of the Chotanagpur plateau proper varies from 2000 to 2500 feet while the height indicated in Sini Railway Junction within Seraikella State is indicated as 526 ft. only.

"In 1882 an appeal was preferred to the High Court by one Mehta Kharia against a conviction and sentence passed upon him by the Com-

missioner of Chota Nagpur. The offence was committed in Gangpur and the case was referred by the Chief of that State to the Commissioner for trial. The accused was tried at Lohardaga. The case was heard on the 15th September, 1882 by a Divison Bench of the High Court, which rejected the appeal on the ground that the Court had no power to interfere". (Aitchison's Treaties, Engagement etc. 1892 Edition, P. 135)."

Similarly in a Mayurbhanj case a full Bench of the Calcutta High Court decided that Mayurbhanj was an Indian State and not a part of British India. The reaction in the official circles may best be put in the words of Sir Leslie Scot, K. C. Counsel for Seraikella and Mayurbhanj:

"But as far as I can judge—and the evidence seems overwhelming—the policy actually adopted and put into practice by the Government of India, presumably with the sanction of the Secretary of State, was the precise opposite of that which, for the reasons just given, the Government, ought in my opinion, to have followed. And the action taken related both to the general question of the division of Sovereignty between the Crown and the States and with the particular question of extra-territorial Jurisdiction which came up as an indirect consequence of the Mayurbhanj decision by the High Court."

Aitchison puts the truth on record briefly and bluntly in the very same sentence as that in which he records the decision of the Secretary of State to act on the High Court Judgement on page 299, he says :

"In 1888 it was decided by the Secretary of State in Council, in accordance with a ruling of the High Court in the case of Morbhanj, that these seventeen States do not form part of British India, and, in consequence of this decision, new Sanads (Nos. C. 11 to CXVIII) were given on the 27th October, 1894, to all the Chiefs, defining their status, powers and position."

Similarly in regard to the two Chota Nagpur Mahals in Bihar and Orissa on P. 307, he says :-

"The Secretary of State having decided in 1891 that these States do not form part of British India, new Sanads were granted to the Chiefs in 1899, ...on the partition of Bengal in 1905 these were superseded by (fresh) Sanads."

Out of the States which were transferred to the Central Provinces, from the South Western Frontier Agency, the following States were classified as Feudatories in 1865 under the instruction of the Government of India (*vide* Aitchison's Treaties etc. 4th Edition, P. 391).

1. Burgarh
2. Raigarh
3. Saktee
4. Sarengarh
5. Sonepore
6. Patna
7. Nandgaon
8. Bamra

Of these (1) Bamra (2) Sonepore (3) Patna along with (4) Rairakhol (which afterwards became a Feudatory) remained in Political relationship with the Chief Commissioner of the Central Provinces from 1862 to 1905 *i.e.* for a period of 43 years.

While these states were in the South West Frontier Agency, their Chiefs were treated as mere Zamindars, their judicial powers were limited to the infliction of seven years, afterwards to six months imprisonment. Even after their transfer to the Central Provinces their criminal powers were limited to those conferred under Act XXV of 1861 on Magistrates and Subordinate Magistrates.

"But upon their transfer to Central Provinces they were classed as Feudatories on recommendation of the Chief Commissioner of Central Provinces in 1865, were given adoption Sands; and in 1862 and 1865, Sanads, giving them powers of life and death subject to confirmation, were given to them. The result was that they were placed on a a better status and position than those of the other South West Frontier Chiefs, who were left there (as Chota Nagpur Mahal Chiefs) or who were transferred to Orissa in 1837 (such as the Chiefs of Bod and Athmallik).

Bod and Athmallik having been transferred from the South West Frontier Agency to Orissa were treated on a par with other Tributary States of Orissa. They were given better types of Sanad which though inferrior to the Sambalpur and Patna Groups of States were superior to those granted to the Chotanagpur Mehals including Seraikella and Kharswan who were left back in the South West Frontier Agency. Those two States with the other Orissa States were known as Orissa Tributary States and were classified as Group III. They were entered as Treaty States during the discussion of the Nazrana Rules.

The remaining States which continued to remain in Political relationship with the South West Frontier Agency (or the Commissionership of Chota Nagpur) were regarded with much less favour because some of them "were regarded as mere Zamindars paying tribute, with peculiar powers of internal administration which may be reduced or abolished at pleasure." These States were regarded as private property; so they were not granted adoption Sanad nor of heriditary title of Raja. Though Seraikella and Kharswan were the exceptions and were independent States when the British came to have relationship with them, by the peculiar habit of Political Officers at generalization the origional history and status was lost sight of completely and they suffered.

At the time of the partition of Bengal in 1905 their previous associate States of the South West Frontier Agency (1) Barma (2) Sonepur (3) Patna (4) Rerakhol (these Sambalpur-Patna Group of States) together with Kalahandi were brought back from the Central Provinces to Bengal but this time they did not revert under the Commissioner of Cuttack and formed a separate group altogether *i.e.* Orissa group I. Bonai and Gangpur though

originally Sambalpur—Garhjat States were also transferred from the Commissionership of Chotanagpur to Orissa under the Commissionership of Cuttack, but they were not treated on a par with the other states of the Sambalpur—Patna group and formed group II. Immediately on transfer they were given, though inferior to the Sambalpur group, a far superior type of Sanad and they being placed under the Political Agent of Orissa were not treated on a different footing than the other Orissa States. But they did not return as Sambalpur Garhjats but in their historical analysis they carried with them the stigma of Chota Nagpur Mehals.

Similarly in 1905, the remaining five States the real Chota Nagpur Mahals (the Surguja Group) formerly of the South West Frontier Agency were transferred to Central Province and immediately on transfer were given a better type of Sanad—similar to those of Bonai and Ganpur and of Orissa Group II who have been termed as Orissa Mahal in the historical analysis.

So in 1905, the position was very intriguing. Though geographically not belonging to the Chota Nagpur plateau nor historically connected with Chota Nagpur in the past, nor linguistically or culturally linked up with Chota Nagpur, the only States of the South West Frontier Agency that were still left with the Commissionership of Chota Nagpur were the two Oriya States of Seraikella and Kharswan carrying with them their old disabilities and the original sin of being huddled together without their consent with the States of the Chota Nagpur Mahal.

Inspite of protests and otherwise, conditions became intolerable with the Rulers of these two Oriya States and thus they jointly submitted a memorial to the Government of India in 1915 asking for immediate transfer of their States to Orissa under the Political Agency of Orissa, at Sambalpur. The relevent portions of the memorial are reproduced below:—

"The Memorialists beg to submit that it is simply through their association with other Chota Nagpur Mahals after the abolition of the South West Frontier Agency, when many important rules and resolutions were framed for the guidance of those Chiefs which were applied *mutatis* mutandis to all the States in Chota Nagpur including those of your Memorialists without taking into consideration the distinction between their status and position, that the States of your Memorialists were not granted the privileges and rights as were meted to the Orissa States and the Sambalpur States, although the States of the Memorialists are in on way inferior to those of the latter inasmuch as the Memorialists' States were never under the Moguls, never under the Marhattas, were never to pay any tribute to any Government, were not acquired by the British Government by conquest or cession from the Marhattas, but which acknowledged the British Supremacy voluntatrily, whereas, all the other States that were under the South West Frontiter Agency and even the Orissa Gurzat States were acquired by cession under Treaty from the Marhattas of whom they were dependent Feudatories, paying tributes, the seven Chota Nagpur Mahals have been

settled on their Chiefs on conditions specified in the Kabulyat and Pattas exchanged............" (P. 13 of Memorial of the Feudatory Chiefs of Seraikella and Kharswan to Viceroy & Governor-General of India, 1915).

In the Memorial referred to above it was stated on behalf of the Kulers and the peoples of these two States (P. 1 para 4 *ibid*).

"Seraikella and Kharswan are the only two feudatory States under the Lieutenant-Governor of Bihar and Orissa which are not under the supervision of the Political Agent of the Orissa Feudatory States, and the Commissioner of Orissa. Of the States which are now placed under the supervision of these two Officers, some were (*e.g.* Bamra, Sonepore, Patna Rerakhol etc.) under the Central Provinces Government and Bonai and Gangpur were under the Commissioner of Chota Nagpur Division. All these were transferred in 1905, and they were placed under one Political Agent, who is called the Political Agent of the Orissa Feudatory States, between whom and the head of the local Government, the Commissioner of Orissa exercises certain appellate and revisional powers. The States thus placed under one and the same supervising and advising authorities representing the views of the supreme Government, may be designated *Oriya-States*, in asmuch as the mother tongue of all the Chiefs is Oriya and Oriya is the spoken language of the people inhabiting the tracts. The Chiefs and the people are alike inspired by traditions and literature, which are distinctly Oriya in their character, origin and authorship.'

"The Memorialists believe, that by bringing together in this manner States, which differ in reference to their powers of internal administration, and which were far over a century under different local Governments, it was the intention of Government to secure to these Oriya States such facilities for progress and well being as arise from administrative unification."

"The Memorialists are the only two Oriya Chiefs who have been left outside the new administration."

Again at P. 28 para 77 of the memorial it was written:

"This unequal treatment resulting in the curtailment of their legitimate powers, as pointed out above, is keenly felt by the Memorialists. The Memorialists further pray that Your Excellency may be graciously disposed to place their States under the supervision of the Political Agent to the Orissa Chiefs *by transferring them to Orissa in Group II*. The mother tongue of the Memorialists is Oriya, and Oriya is the spoken language of the people inhabiting the tracts from a long time (Clause 4 of the Agreement of the Hos, p. 35, Dist. Gaz. Bengal Vol. XX). These two States were once within the boundaries of the Greater Orissa in being South of the river Subarnarekha. So the Chiefs and the people are alike inspired by traditions and literature, which are distinctly Oriya in their character, origin and authorship.

"And the change, prayed for, will, the Memorialists beg to submit, secure *to the* Memorialists' *States* such *facilities for progress and well being as arise from administrative unification.*

"Your Excellency's Memorialists therefore humbly pray that Your Excellency will be graciously pleased to take into consideration and decide the whole question with the sympathy and interest.........and thereby grant......... the redress they pray for, so that the Memorialists might not vie with *their brother Chiefs of Orissa*............in any thing but loyalty ....and that their progeny might find therein a well defined reward in the pursuit of which their best days of youth and best portion of their energy might be well spent".

The points so fervently prayed for, had some immediate results. After fully going into the past history and all other considerations of language and culture and economy, the Government of Bihar and Orissa found that great injustice was being done to these States by not linking them up with other States of Orissa and before other points raised in the above Memorial were decided, the States were immediately transferred to the Orissa States Agency. By their letter No. 1307 R. dated the 17th June, 1916, Seraikella and Kharswan were informed "that His Honour the Lieutenant-Governor in Council has decided to place their States under direct supervision of the Political Agent to tht Orissa Feudatory States." The Government of Bihar and Orissa have not been known to be of any liberal views like the Government of Bengal or the Government of India. Though the order was for direct transfer to Orissa Feudatory States the stigma of remaining for some times in Politcal relationship with the Chota Nagpur Mahal—still continued for some times and in certain ways they were made to look towards Chotanagpur. Though originally Seraikella and Kharswan had a status and position far superior to any of the States of Patna-Sambalpur Group, still they were not treated at a par with these States and they were placed in group IV.—So the discontent persisted—till they agitated before the Butler Commission and as its aftermath submitted fresh memorials. In the meanwhile, the position had somewhat improved when the Political Agent of Orissa States was raised to the status of a Commissioner and the States ceased to have any dealing what-so-ever with the Commissioner of Chota Nagpur. The proceedings of the Butler Committee will reveal really how strong was the resentment The unequal treatment meted out to Seraikella was one of the qui vies of those days. As a result of all these agitation before the Butler Committee, the Government of India ordered a shifting enquiry to be made into the past history, the actual status and position of all these States, by Sir Arthur Lothian, as a result of which the invidious distinction meted out to Seraikella was set at naught and the great historical injustice perpetrated on Seraikella was righted. These are some of the words submitted in a Memorial embodied in para 25 of the same (P. 33).

"A reference to Exhibit P in Appendix I hereto p. 78, will show that an order dated September 13th, 1848 Major Ousely, the Political Agent, spoke of laying down a system for the whole of this Agency—*i.e.* the South Western Agency—concerning the cases which might or might not be tried by the Chiefs of the various States and in the year 1854, Seraikella was transferred from the South Western Agency to the Commissionership of

Chota Nagpur. These are illustrations of one of the grievances from which Seraikella suffers in common with other Orissa States. Owing to the system which has prevailed for some time of establishing Agencies and Groups of States, Seraikella has been and is liable whenever administrative convenience dictates, *to be shifted without its consent from one Province to another* or from one Agency or Group to another within the Province, and consequently to have applied to it a volume of mass produced orders or decisions, according to its Political location, and irrespective of its original status and relationship to the British Government, or of the powers, rights and privileges which it previously enjoyed and to which it is entitled".

This is the sad experience from the history of Seraikellā. It is an irony of 'Fate' that what was once righted after shifting inquiries by an alien Government should have been undone by our own National Government and Seraikella should have been made to shift from Province to Province without the consent of the people or the Ruler thereof. This has been done on a very imperfect understanding of the history, tradition, culture and language of Seraikella.

From the previous pages and the quotations above, we have seen that whenever administrative convenience dictated, the States were shifted without their consent from Group to Group and Province to Province. However objectionable it might have been from the States' point of view, it was permissible during the British days because, as we have seen from the decisions of the Calcutta High Court in the Gangpur and Mayurbhanj cases, these States did not form part of British territory. What was meant by Chota Nagpur Mahal or the South West Frontier did not mean that legally or jurisdictionally they became part and parcel of Chota Nagpur. What was actually meant was that the Commissioner of Chota Nagpur was given the extra duty of conducting correspondences with certain States and was made the Ex-Officio Political Agent of those States. So if a few States were added to his charge or were taken away from him and another Officer was made to correspond with them, it did not, in any way disturb his position or jurisdiction—nor should it have disturbed the position of the State concerned.

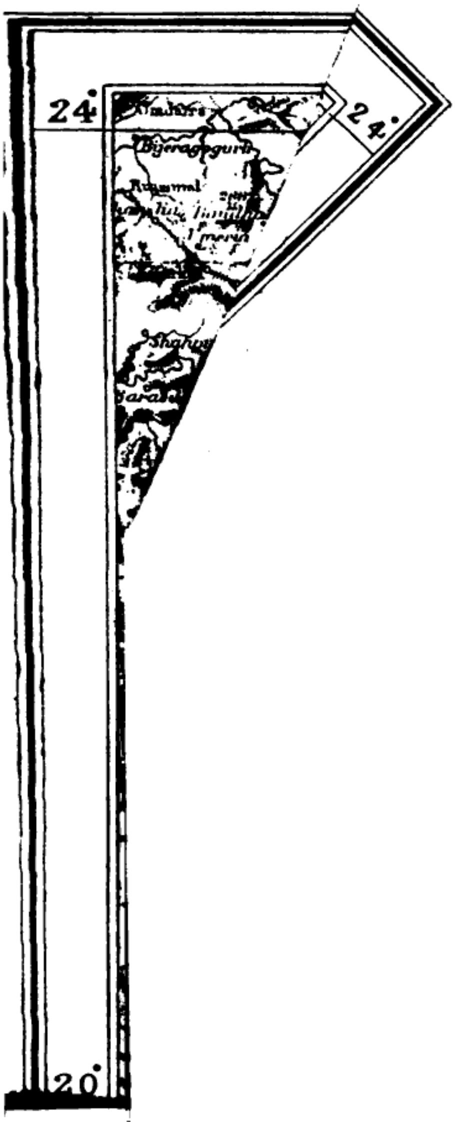
The State of Patna, (also Bamra, Sonepore and Rerakhol) was all along with Seraikella, since British connection to 1862, in South West Frontier Agency and also when the designation of this was changed to Commissionership of Chota Nagpur. Patna, Sonepore, Rerakhol, Bamra were shifted from 1862 to 1905 to Central Provinces. They reverted back to Bengal and were placed with the Commissioner of Cuttack. In 1936 Patna was again shifted to Chhatisgarh Political Agency and was still there prior to the integration of the States with the Province of Orissa. So, if Patna remaining with Chota Nagpur or Central Provinces; or Kalahandi remaining all the while in Chhatisgarh except for 31 years (from 1905-1936) in the Orissa States, does not lose caste and its colour as an Oriya State; or Mayurbhanj does not lose colour for being dubbed sometimes as Bengal State, it is not comprehensible why should Seraikella and Kharswan lose their caste and colour and cease to be Oriya States simply because they at some period were most reluctantly made to have their Political correspondences with the Commissioner of Chota Nagpur. It can emphatically be

said that Seraikella and Kharswan were *never in history*, since the hoary past right upto the days of Indian Independence, parts and parcels of Chota Nagpur, and that by their imposed association for sometimes with the Commissionership of Chota Nagpur they have not lost their fundamental characteristic of Oriya States.

After two searching inquiries by some British Officers of the highest calibre—in 1916 and 1931, the States of Seraikella and Kharswan were finally placed with other Oriya speaking States in the Orissa States Agency—therefore the question of their inclusion in any Province other than Orissa should not have been allowed to be re-opened at all.

It has been admitted in 'Aitchison's Treaties, Engagements and Sandas' also that the Commissioners and the Political Agents, in their relationship with the Indian States functioned as Agents to the Governor General. Though for economy of administration, Commissioners and Deputy Commissioners were sometimes entrusted with such functions, they did not exercise the same jurisdiction in respect of the Indian States, as they did in regard to the British Indian territory. Their functions for the Indian States was quasi-diplomatic or diplomatic or of a political nature. In later times, when attempts were made to encroach upon the judicial and executive autonomy of the Indian States and appealate, revisional, supervisional and advisory powers were conferred upon the same officer, which naturally led to confusion of the two different functions of the same officer and gave rise to misunderstanding; some people went to the length of considering these States to be part of British India. Ultimately this confusion had to be clarified by the decision of the Calcutta High Court in a Gangpur case and again by a full Bench decision of the same High Court in the Mayurbhanj case and by rulings of the Secretary of States for India in Council. It is strange that, that confusion still persists in the minds of some publicists of Bihar and protagonists of Jharkhand.

It will be interesting to note that for purposes of Census, the Chota Nagpur (administrative) Division, Santal Parganas, *Sambalpur and Angul Districts and all the* 26 *Orissa States* were included in the *natural division of Chota Nagpur.* We have already noticed that the natural, administrative and political divisions are not synonymous terms and that the administrative and political divisions were changed from time to time during the British period on different considerations altogether. Even the administrative division of Chota Nagpur, did not include Singhbhum, Dhalbhum, and other jungle mahals in Bankura and Burdwan, in the beginning and the Division itself was also called Lohardaga, Manbhum and Hazaribagh. Just as inclusion of Bihar and Orissa in Bengal till 1912 cannot prove either Bihar or Orissa to be Bengali, nor inclusion of Orissa with Bihar from 1912 to 1936 prove Orissa to be Bihari or *vice versa,* nor the inclusion of Sambalpur and Sambalpur Garjats in Bengal, then Central Provinces and then in Bihar & Orissa and finally in Orissa cannot alter the Oriya character of those territories, the tempoary association of Seraikella, Kharswan or Singhbhum with Chota Nagpur cannot alter their Oriya character or give Chota Nagpur or Bihar any claim over them.



instructi ... were issued in Oriya. This would be mean-

CHAPTER IV

PEOPLE AND LANGUAGE

Formation of Provinces on the basis of language, is the accepted principle of all politicians and philosophers alike. Democracy is meaningless without the people—the demos—knowing what the Government is doing and stands for. This has also been the accepted principle of the Indian National Congress and all other political parties. When Congress organizations were first set up, Singhbhum on considerations of Language and Culture was placed under the Utkal Provincial Congress Committee. For the Struggle of Freedom in Singhbhum, Seraikella and Kharswan, it was the leaders of Orissa who set the pace. A Union of the Orissa and the Chhatisgarh States under the name and style of the Eastern States founded on the rock of the above principle of Linguistic States. Though they satisfied the principle of viability it was painted out that they are of a heterogeneous block consisting of Oriya speaking States of Orissa and the Hindi Speaking States of Chhattisgarh. Therefore on the basis of language Seraikella, Kharswan along with 23 other Oriya speaking States were merged in Orissa on the First of January 1948 and the remaining 14 predominantly Hindi speaking States were similarly merged in the Central Provinces (Madhya Pradesh). So it is strange and curious that the very principle on which the Eastern States Union was broken up—was thrown to the winds very soon afterwards and Seraikella and Kharswan were merged with Bihar. It was just (like) blowing hot and cold at the same breath. It was sheer political chicanery which tagged these States to Bihar.

From their very inception Seraikella-Kharswan-Singhbhum have been Oriya States. In the previous chapters we have already seen how strong and indissoluble have been the bonds of History, Language and Culture with Orissa.

Since the earliest to the present day, all official records in Seraikella-Kharswan-Singhbhum are Oriya. The 'Vansa Prabha Lakhana' the official chronicle, the records in the Sri Ma Paudi's temple, the land or village Grants made in Talapatra (palm leaf) Pattas, in Madalas, official records are being kept in Oriya. Early correspondences with the British at least, those which went from the side of Seraikella, were all conducted in Oriya. When the Hos had entered into agreements with the British in 1821 they had agreed to encourage their children to learn the Oriya or the Hindi tongues. The first preference was naturally given to Oriya, as that was the 'lingua franca' of the land. Dalton in his Despatch No. 224 dated the 30th Sept. 1859 to Lushington, Offg. Secretary to the Government of Bengal in para 53 says, "A similar abstract translation of letters on palm leaves in Oriya character, found by Lieutenant Birch at Kordiha after the attack and flight of the Ex-Raja," also will show that instructions to the army were issued in Oriya. This would be mean-

ingless unless the people and the country were Oriya. There are numerous Patta-grants by Maharajas Chakradhar Singh and Udit Narayan Singh as well as their predecessors during the last Century.

The earliest Census figures that are available to us are the figures of 1872 where in the language column it has been said that "Oriya and aborginal languages" are the prevailing languages of Singhbhum (of course which means Seraikella-Kharswan included).

George Grierson writing towards the end of the 19th Century in his "Linguistic survey of India" Vol. V part 11 at page 367 describing the political boundaries of Oriya language writes, "Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanj as far as the State of *Seraikella,* where it again turns north and crosses the Singhbhum direct upto its northern boundary, being stopped by the elevated plateau of Ranchi." Grierson also at page 37 *ibid* described Singhbhum-Seraikella-Kharswan as the "proper home" of Oriya language.

Further at page 139 Vol. V part II he says, "The State of Saraikella consists of two portions, Eastern and a Western. In the Eastern both Bengali and Oriya are spoken by different nationalities. The rest of Singhbhum, in the State of Kharswan, and in the western portion of the State of Seraikella, the main language is Oriya."

Speaking about the Political boundary of the Bihari language of Nagpuria at page 278 *ibid.* Grierson says:—"On the South it is bordered by the Chakradharpur Thana and by the two Native States of Singhbhum, the main language of which is Oriya." The Census report of Bengal 1872 at p. 16 clearly mentions that Oriya and aboriginal tongues were the *prevailing language* in Singhbhum including Seraikella & Kharswan (Ref: page XXVIII—1872 Census Report).

When Seraikella had Political relationship with Chaibassa, Hindi was imposed then as now, as Court language. But the work in other departments continued to be in Oriya. So it is travesty of truth to say that at any time Hindi had completely replaced Oriya. Any way while Hindi was the language used in courts, Bengali was the language introduced in Schools. But this gave rise to a strong feeling in favour of rationalisation of the languages in Seraikella and Kharswan. Sri B. C. Sen, Deputy Commissioner of Singhbhum who was also the Ex-officio Assistant Political Agent for Seraikella and Kharswan, in an official note dated the 20th January, 1944 had observed:

"The most important question affecting the schools is the introduction of Oriya as the vernacular. There was strong feeling in the public in the matter. Considering that the entire non-aboriginal population of both Seraikella and Kharswan States are Oriya speaking, I do not see why this should not be the Court language instead of Hindi. Unless this change is effected, the substitution of Oriya for Hindi will be difficult as the boys will have to learn Hindi all the same. If both the Chiefs can agree in the matter, a *representation to Government* will have weight. But it is *for them to move in the matter in the interests of their subjects.*

The following is the census table of Seraikella and Kharswan States *i. e.* the present Seraikella Sub-Division.

Language-Table.

Table X—Language—1911.

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uroan
Seraikella & Kharswan	148,646	9,444	43,058	27,634	5,686	37,155	5,110	18,877	844

Table X—Language—1921.

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uroan
Seraikella & Kharswan	152,497	5,375	40,074	39,869	3.661	31,253	5,715	25,917	580

Table X—Language—1931.

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uroan	other Indo Aryan.
Seraikella & Kharaswan	1,85,653	10,226	51,206	45,364	6,038	35,407	6,277	30,767	1,035	333

"The creator has gifted the whole universe with language, but few are the hearts that can interpret it. Happy are those to whom it is no foreign tongue, acquired imperfectly with care and pain, but rather a native language, learned unconsciously from the lips of the great mother," says Bulwar. Throughout the world in every country, race and clime we find, the priest is always a man speaking the language and bred and brought up in the same language as the inhabitants of the place. As in Italy we find Italian priest in England an English in Bengal the Bengali Brahmin Priest or Purohit we find in Seraikella only Oriya Brahmin Purohits and none from Bihar. And the Oriya Brahmin Purohits have homes and lands both in Puri, Dhenkanal and other places of Orissa—as well as Seraikella-Kharswan-Singhbhum *e.g.*, Kabi family in Lahadeipur Sasan in Dhen-Kanal, and the Pani families of Muktadeipur Sasan in the heart of the Dhen-kanal town.

It is now tried to be made out by interested parties, on their own analogy that because the Rulers themselves were Oriya, they have imposed their language and culture on the people of these States. But facts are otherwise. Non-interested British officers found the position highly detrimental towards the welbeings of the State subjects and it is at their instance and recommendations that the Rulers reintroduced Oriya as the Court language with most beneficial result. A few years later the Census—Superintendent of Bihar and Orissa wrote in 1921 :—

"In Seraikella the proportionate number of Hindi-speakers has dropped to about half what it was, but the absolute figures are small. The drop has a good deal to do with the fact that Oriya has been introduced as the Court language and that education is largely conducted in the medium of Oriya." (*Vide* page 213 para 15. Vol VII part I).

In all the consecutive Censuses held upto date, the Oriya figures far outnumber either the Bengali or the Hindi speaking people. The sudden and only departure in the figures for 1931 for Seraikella only can be explained by the manipulation by interested quarters obviously on the event of the O' Dennell Committee. The 1931 Census for Seraikella was arranged from Singhbhum. Inspite of that, however, the oriya speakers far outnumber the Bengali and the Hindusthani speakers for Seraikella—Kharswan.

Oriya	51,206
Bengali	45,264
Hindi & Urdu	10,226

It may be noted here that Hindusthani included 2886 Mohamedans who are culturally a separate block; have their own language Urdu though actually they had their education through the medium of Oriya. If they are subtracted then the total for Hindi-speakers comes to 7338. This overall Hindi does not mean they are Biharies. People from Chhattisgarh, the Punjab,

Cutch, U.P. and other provinces who had come for business have all added to this total and the actual Biharies who came as contractors of liquor shop, vendors or for service in Police and other departments were an insignificant number.

But whatever attempts might have been made at manipulations, in trying to whittle down the Oriya figures, the subsidiary language column in 1931 Census shows the actual state of affairs in Seraikella and Kharswan. Oriya was the prevailing language of Seraikella and Kharswan.

In part II of Table XV on Bilinguism of 1931 if we study the tendency of almost every caste we find that they have a particular inclination for Oriya in preference to other Indo-Aryan languages like Bengali or Hindi.

In Seraikella out of a total of 43,117 Bengalies 3124 use Oriya as subsidiary language. While only an insignificant 168 as Hindusthani for the same purpose. Out of a total of 3984 Bhumija 630 have preference for Oriya while only 3 use Hindusthani as subsidiary language. Out of 23902 Hos 4119 have preference for Oriya, 372 for Bengali and only 84 for Hindusthani. Out of 385 Mahalis 161 use Oriya as subsidiary and none either Bengali or Hindi. Out of 182 Mundari 32 have preference for Oriya to 24 for Hindi. Out of 29,715 Santali 1264 use Oriya as subsidiary, 1851 use Bengali, while 10 only use Hindusthani. Out of 566 Oraons 127 have preference to Oriya to 64 for Bengali and 11 only for Hindi.

Among the Oriyas themselves, 959 have preference for Bengali and 217 only use Hindi as subsidiary language.

In Kharswan out of 2247 Bengalies 981 have preference for Oriya as subsidiary language while 29 for Hindi. Out of 2054 Bhumija 808 prefer Oriya to 113 for Bengali and 13 only use Hindusthani. Out of 10,505 Hos 4399 use Oriya, 14 Bengali and 28 Hindi. Out of 374 Mahalis 203 use Oriya as subsidiary and none of their tribe use Hindusthani or Bengali as subsidiary. Out of 6095 Mundari 225 have preference for Oriya, none for Bengali, 134 Hindusthani. Out of 1,052 Santali 476 use Oriya, 91 Bengali and none Hindusthani. Out of 469 Oraons 172 use Oriya while 10 use Bengali and none Hindi.

Out of the Hindusthanis, 1936 use Oriya and 44 Bengali. These figures will convince anybody that unless Seraikella—Kharswan was Oriya country others would not use Oriya so much in preference to Bengali or Hindusthani. The overall picture for the two States is that out of total population 186,622, besides 51,206 Oriya, 18,721 use Oriya as subsidiary language while only 3694 use Bengali as subsidiary besides the 54,364 Bengali speaking, Hindusthani as subsidary language is used by an insignificant 1226 persons only besides the small, 10,225 Hindusthani speakers.

1931.

Seraikella.

Total population 1,43,525

Subsidiary language spoken by Col. 1.

	1. Mother tongue	2. Oriya	3. Bengali	4 Hindusthani
1. Oriya	36,368	—	968	217
2. Bengali	43,117	3,124	—	168
3. Hindusthani	4,911	251	339	—
4. Bhumij	3,984	630	543	3
5. Ho.	28,209	4,119	372	84
6. Mahili	385	161	—	—
7. Mundari	182	33	—	24
8. Santali	29,715	1,264	1,851	10
9. Oraon	566	127	64	11

Kharswan—Total Population 43,097.

1. Oriya	14,838	—	249	327
2. Bengali	2,247	981	—	29
3. Hindusthani	5,315	1,736	42	—
4. Bhumij	2,054	808	113	13
5. Ho.	10,505	4,399	14	28
6. Mahili	374	203	—	—
7. Mundari	6,095	225	50	134
8. Santali	1,052	478	91	—
9. Oraon	469	172	10	—

Seraikella & Kharswan—Total Population 1,86,622

	Mother tnngue	Oriya	Bengali	Hindusthani
1. Oriya	51,206	—	1,207	542
2. Bengali	45,364	4,105	—	197
3. Hindusthani	10,226	1,987	381	—
4. Bhumij	6,038	1,438	656	16
5. Ho.	34,407	8,512	386	192
6. Mahili	759	364		—
7. Mundari	6,277	258	50	158
8. Santali	30,767	1,742	1,942	10
9. Oraon	1,035	299	74	11

Lacey in Chapter X—Language, p. 229 states, "This final Table probably understates the Prevalance of bi-linguism, rather than the reverse". While Grierson in his introduction to Vol. V of the Linguistic Survey of India, at p. 4 says, "It is to be noted...........how willingly an aboriginal Tribe allows its own Proper Language to be corrupted by those of its more civilized Aryan neighbours, and how, in some cases, it has even abandoned its own Language altogether".

This tendency is more discernible in the census of 1941. By 1938, Seraikella State had already become a full powered 'A' class state, the Ruler of which was a member of the Chamber of Princes in his own rights. Therefore in 1941, census was conducted under the auspices of the State Government.

There was then no reason to suspect any manipulation. On the other hand, at that time the formation of an Eastern States Union was in the horizon. The statistics has been sent to the Government of India and they are now with them together with all other census figures. The veracity of the figures given below can easily be checked with reference to the papers, now in possession of the Government. The enumeration on the basis of language was as follows:

	1941		Seraikella.
Oriya		79,925	
Bengali		10,273	
Hindi		869	
Others	(tribal)	65,307	

This shows Oriya constituted 51 per cent, Tribals 42 per cent, Bengalees 6.5 per cent and Hindi speaking an insignificant per centage of 0.5 which was formed of a few business men from outside Bihar, a few service holders and a smaller floating population.

In the Published Census reports and Tables there is no seperate language Table for Seraikella and Kharswan. They have been mixed up with those of Singhbhum. But at page 140, Part 11 A, Volume V (Bihar) Census of India 1951, the Subdivisional Summary discloses reductions both in the Population and in area of the Subdivision of Seraikella which at present constitutes the former States of Seraikella and Kharswan, over those of 1941. Though the population everywhere in India, including Bihar, has increased considerably the population of Seraikella and Kharswan has gone down from 205,424 to 199,922 and though Bihar acquired a territory of 602 sq. miles (*Vide* Table A—1 p. 1 *ibid*), the area of the subdivision has been shown as 590 Karaikella Thana has not been shown, this is predominantly an Oriya area because P. C. Talents in p. 213 in his Census report of 1921 writes—"The Oriya speakers are found in the greatest density in the West of the District in Beheragura from that point a belt of mixed population, which includes a fair proportion of Oriyas, stretches up North and West to the two Chotanagpur States where the intelligentias are Oriya and the state records are maintained in Oriya. Further West, the large village of Kera where is the Headquarters of the Thakur of Kera is purely Oriya and Oriyas are found further West again in the state of the Thakur of of Annandupur."

Karaikella is between Kera and Anandpur in the Oriya belt. Whether by negligence or design apparantly, this preponderantly Oriya area has been omitted which may account for the disparity in area and population. More-

over, the town of Seraikella shows a reduction of Population from 6105 in 1941 to 4777 in 1951 *i.e.*, 1328 or nearly 22 per cent for no apparent reason. This is the capital of the Oriya State and figures for 1941 disclose that there was over 90 p.c. Oriya inhabitants in it. There are grave reasons to doubt that with a view to whittle down the Oriya figures for Seraikella Kharswan, there has been apparent manipulation in the census. Therefore the Census figures for 1951 are Vitiated and can not be relied on.

The remarks made in the foregoing pages equally hold good for Singhbhum.

We have already seen how earlier writers like Hamilton, Sterling and Hunter have placed Singhbhum in Orissa. Beverli writing in the first census report of India—in the Bengal Volume regarding Orissa—in 1872 in Page 119 Para 307 says,—"It is difficult to say where the border line of the Province should be drawn. It is well known that there are large number of Woryas both in Medinipur and Singhbhum on the North........." In the Table appearing at Page 16 of the Report in the Column "Prevailing Language" regarding Singhbhum, he writes, "Oriya and aboriginal tongues".

In the next Ceusus of 1881 when it was decided to have a new Table on Languages we find the following distribution of the population on the basis of language.

Table IX—Singhbhum

Hindusthani	...	18,588
Oriya	...	94,451
Bengali	...	77,948
Kol	...	194,226
Santal	...	32,292

So after the Kols or the Hos, the Oriyas were the major linguistic group. Subsequent chapters will show how the Hos have assimilated the Oriya mode of life, language and culture. A Century and quarter back Adam in his reports on the Vernacular education in Bengal in 1835-36, submitted to the Government thus:—

"Exclusive of the regular Oriya population of the Brahmanical persuasion, there are three remarkable races inhabiting the hilly region, *viz.* the Coles, Kunds and Sours. The Coles are divided into thirteen different tribes. Their original country is said to be Kolaut Des, but they are in possession of parts of Chota Nagpur, Jashpur, Tymar, Patcura and Singhbhum, have made encroachments upon Mohirbhunj, and are found settled in the back parts of Nilgiri. They are a hardy and athletic race, black and ill-favoured in their countenances, ignorant and savage, but their wood houses are neat and comfortable, and they carry on a very extensive cultivation.

"In the present state of our knowledge respecting these tribes it seems probable that no one plan would be adopted to them all,

but there are several characteristics in common. They have several distinct languages amongst them with affinities to each other......... They have no written character and consequently no instruction in letters...........with respect to all the tribes bordering on Orissa, their own language in the Oriya character, and with respect to all the tribes in Central and Western India, their own languages in the Nagari, Marathi or Guzerathi character, in short, in every case their own language with the modification in respect of written character which convenience and utility may dictate".

But unfortunately, Adam's advice was not followed, the Hos were taught Hindi instead; with none too happy results. The Bengal Dist. Gazetteer, Vol. XX, page 82, says, ".........few of the Mankis and Mundas who have learnt Hindi are trusted by their ryots"

In the Census Report of 1891, it is stated that "Oriya is spoken throughout the District". Similarly, the Report of 1901 says, "Oriya is spoken over greater part of Singhbhum". The great Linguist Grierson, writing about this time was emphatically of the same opinion. Therefore, it is no wonder that the Government of India in their Despatches 6378 of 3rd December, 1903, reported thus:—

"In that district (Singhbhum) 235,000 speak a Munda language named Ho, which in course of time will give place to Oriya".

Like the Hos (or the Coles), the Bhumijas are to be mainly found in Orissa and that part of Chota Nagpur which in former days was part of the ancient Empire of Orissa. So, in the first Census report of 1872 at page 192, paragraph 464, describing the tribes which inhabit Orissa, it is written :—

"The Bhumij are doubtless the same tribe, we find in Manbhoom, and whom Colonel Dalton describes as "chiefly located in the country between the Cossye and the Subarnarekha river." The Cossye or Kasai or Kapisa, we must remember, formed the northern boundary of Orissa (during the days of Kalidasa). Besides Barahabhum, the country described above, they, according to 1931 Census Table XVIII of Bihar and Orissa were mainly distributed in Singhbhum (53,058) out of which Ghatsila had (47,794), Mayurbhanj (74,634), Seraikella (11,390), Kharswan (2,398), Nilgiri (7,289), Keonjhar (5,045), Gangpur (2,834), Dhenkanal (1,549), Bonai (1,049), Cuttack (3,210), Balasore (5,944), while Ranchi had only (1,442), Hazaribagh (200). They are not to be found in any other district of Chotanagpur or Bihar. In the chapter on languages, Lacey says at page 237, "The decline in Bhumij is most noticeable in the districts of Manbhum and Singhbhum where the "Hinduization" of this tribe is proceeding apace." We have already seen how the Seraikella Bhumijas have adopted Hindu religion and culture and language.

Santals :—Regarding the Santals of Orissa, para 463 of the 1872 Census Report, page 192 says :—

"The Santals are met within nearly every Province of Bengal and are probably the best known aboriginal tribes. They have

been fully described by Dalton, Man and Hunter, and it is only necessary to draw attention to the fact that so large a number of them are found as far south as Orissa."

Orissa has 333,979 Santals,....................of which 245,523 are located in Mayurbhanj which is adjacent to Seraikella.

Grierson, in his introduction to Vol. V, writes in Part 1, page 4, "How willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilized Aryan neighbours and how in some cases it has even abandoned its own language altogether".

Lacey speaks of cultural zones or areas of over-lapping cultures, the members of one particular race or culture have found it necessary or expedient, without entirely abandoning the use of their own mother-tongue, to adopt as a secondary language the tongue of some other race or culture with which they are brought into close contact.

Judged by this standard we find that the Santals of Singhbhum and Mayurbhanj are under the cultural zone of Oriya.

Regarding the Kurmis, Grierson writes, "They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmis of Bihar who spell their name differently, with a smooth, instead of a hard 'r'. The two quite distinct tribes have been mixed up in the Census, as their habitats are also distinct. These Kurmis do not all speak corrupted Bihari. Many of them speak Bengali and Oriya".

It may not be out of place to mention that the Kurmis are found in many States of Northern India and though they have a dialect of their own, they adopt the predominant language of the land of their domicile. Thus it is found that Kurmis in U.P., North Bihar and Central India have adopted Hindi, in Bombay—Marhati, in Manbhum—Bengali, in Singhbhum and districts of Orissa—Oriya as their language. Thus it is natural that the Kurmis of Seraikella have adopted Oriya as their language. Though there was a separate Bengali section in the Seraikella Nruparaj H. E. School, in 1947 there were only 22 students in that section out of a total of 357 students in the school, the rest being Oriya. Hindi was conspicuous by its absence. Almost all the Kurmi Mahanto students used to read Oriya.

1951 CENSUS FIGURES OF LANGUAGES SPOKEN IN THE DISTRICT OF SINGHBHUM

The 1931 Census Tables for the district of Singhbhum showed separate figures by Sub-divisions and in Dhalbhum sub-division separate figures for Jamshedpur City also. For some mysterious reasons, the separate figures of languages and subsidiary languages for the district of Singhbhum, according to 1951 census, have not yet been published by the Bihar Government though District Hand Books for most districts of India are already published. The Government of Orissa, have however, obtained certified copies of the Tables

Population of Singhbhum Dist. 1951 (Census) Language.

(1) Sub-division or State	(2) Population	(3) Oriya	(4) Bengali	(5) Hindi	(6) Ho	(7) Santali	(8) Mundari	(9) Bhumija	(10) Oraon	(11) Mahali
Sadr	1931-535,207	127,247	6,421	31,423	295,790	6,584	47,151	7,351	8,771	352
	1951-667,390	104,849 (rural only)	30,270	34,554	353,293	14,300	60,393	914	9,045	2,435
Dhalbhum excl Jamshedpur	1931-310,857	35,849	123,337	12,902	6,851	96,555	6,756	22,521	137	1,649
	1951-395,342	109,782 (rural only)	131,070	33,426	9,124	101,774	100	Nil	Nil	Nil
Jamshedpur City	1931-83,738	8,791	17,768	36,722	2,616	564	501	307	1,204	Nil
	1951-218,162	18,710	54,762	91,782	3,064	2,012	2,002	Nil	1,624	Nil
Seraikella & Kharswan (exl Karaikela)?	1931-186,622	51,206	45,364	10,226	34,407	30,767	6,277	6,038	1,035	759
	1951-199,922	49,309 (ex-Karaikela Pir and Seraikella & Kharswan towns)	43,857	23,633	43,691	30,624	Nil	Nil	Nil	5
All Towns of Singhbhum Dist 1951 —		15,049	8,826	29,274	4,531	1,974	1,749	8	2,083	72

through a special officer and have printed the relevant figures for the district of Singhbhum. The Language figures for the different sub-divisions, Jamshedpur city and all the towns of Singhbhum as obtained from the Government of Orissa publication is printed opposite for reference. It may be noted, that it is not possible to arrive at the correct total of Language and Bi-lingual figures for the different sub-divisions separately, as the figures for the towns have not been shown separately, but have been lumped together for all sub-divisions. It is therefore not possible to make a comparative study with the figures of 1931.

The following tract-wise figures of 1951 census for the District of Singhbhum are of interest:—

Sadr Sub-Division—Tract 210, Chaibassa and Manjhari Police Stations excluding Chaibassa Town.

Mother		tongue			Subsidiary	Total
			Males	Females		
Oriya	...	21,013	(10,489 plus	10,524)	15,207	36,220
Bengali	...	6,847	(2,938 ,,	3,909)	1,031	7,878
Hindi	...	5,398	(2,830 ,,	2,568)	13,314	18,712

Sadr—Tract 211, Jhinkpani and Majhgaon P. S.

Oriya	...	27,023	(13,580 plus	13,443)	2,205	29,298
Bengali	...	7,156	(3,065 ,,	4,091)	271	7,427
Hindi	...	2,532	(1,437 ,,	1,095)	18,419	20,951

Sadr—Tract 212, **Manoharpur Revenue Thana and Jamda P.S. excluding Manoharpur, Gua and Noamundi towns.**

Oriya	...	31,563	(15,539 plus	16,024)	11,844	43,387
Bengali	...	7,564	(3,575 ,,	3,989)	593	8,157
Hindi	...	9,316	(4,155 ,,	5,161)	14,930	24,246

Sadr—Tract 213—Chakardharpur Revenue Thana excluding Chakardharpur Town.

Oriya	...	25,180	(11,899 plus	13,281)	10,397	35,577
Bengali	...	8,703	(3,882 ,,	4,821)	541	9,244
Hindi	...	17,308	(9,362 ,,	7,946)	10,592	27,900

Tract 214, Seraikellt Sub-Division excluding Seraikella and Kharswan towns.

Oriya	...	49,309	(24,435 plus	24,874)	20,188	69,497
Bengali	...	43,857	(21,764 ,,	22,093)	12,695	56,552
Hindi	...	23,633	(13,182 ,,	10,452)	9,606	33,239

From the above figures, it will be evident that Oriya speakers by Mother tongue, are in majority amongst the Indo-Aryan-language speakers. An examination of the Bi-lingual rural figures tract-wise, also shows the predominance of Oriya amongst the Indo-Aryan Languages, in all the tracts comprising the Sadr Sub-division.

The Seraikella, sub-division stands out even in bolder relief in this rerpect. It is, therefore evident that Oriya is spoken by the largest number of people in each tract as well as in each of the above sub-divisions, in spite of the fact that a large number of the population are beginning to learn and speak Hindi as a subsidiary language, due to its forced imposition as the official language and a systematic onslaught to oust the Oriya language. In this connection it is pertinent to recall the remarks of W. G. Lacey, "In Singhbhum District, for instance it is commonly agreed that this Oriya language is used very much less than it used to be, largely **because it is not taught in the schools and is barred in the courts.** Many Oriyas who still speak it in their homes (often in a corrupted form) do not know how to read or write it, while others cannot speak it any longer. On the other hand, there are certain parts of the District in which Oriya language is spoken by aboriginals and ohers who would not ordinarily be regarded Oriya by race". (*Vide* Bihar & Orissa Census Report of 1931, Part I, Vol. VII, page 301). The last sentence was true about Singhbhum : but is even more so now in respect of Seraikella and Kharswan as will be evident from the Census figures of Seraikella for 1941.

From the above figures it can also be seen that there is a marked disparity between the males and the females amongst the Hindi speakers; the females being less in every tract of the Sadr Sub-division excepting tract No. 112 (Manoharpur-Jamda rural) where there is a large migrant female labour population. This leads to the irresistible conclusion that the majority of the Hindi speakers are not indegenous but are recent migrants as a chronological study of earlier Census reports reveals.

In this connection, the following note of the State's Census Superintendent of Bihar (1951) is worthy of reproduction. "The increase in the ratio of persons speaking Hindi as mother tongue is of course much greater than in the case of any other language. This is due mainly to the growth of the Jamshedpur city which is predominantly Hindi-speaking. Out of a total population of 14.81 lakhs in Singhbhum District, 1.92 lakhs were found to be immigrants at the 1951 Census and of this 1.80 lakhs have come from Hindi-speaking areas. This figure does not include children born to Hindi-speaking-settlers in the course of the last 15 or 20 years." (Census of India, Paper No. 1 of 1954, Singhbhum--pages 541-42).

Jamshedpur's Hindi population being 91,782, it is clear that the rest about 78,000 Hindi speakers have migrated to other parts of Singhbhum.

The proportion of Oriya speakers to the total population was 1851 per 10,000 in 1921 A. D. and 1849 per 10,000 in 1931 A. D., while it is 2010 per 10,000 according to the 1951 census, inspite of the addition of the two predominantly Oriya speaking States of Seraikella and Kharswan to Singhbhum district. In the words of the Census Superintendent of Bihar (1951)........... "...........the number of Oriya speakers to the total population of the district is practically

the same as in 1931" (*Vide* page 42 of Census of India—Paper No. 1 of 1954). Bengali and Hindi speakers have increased both in absolute numbers as well as in proportion to the total population, their percentages being Bengali 18.2 in 1951 against 15,87 in 1931 (an increase of 2.33) and Hindi 14.6 in 1951 against 8.72 in 1931 (a phenomenal increase of 5.88 nearly double). These figures, prove beyond any shadow of doubt that Singhbhum is a purely Oriya speaking country; its Oriya population is indegenous while the Hindi and Bengali speakers are mostly immigrants, having no stake in the land.

Another interesting fact that emerges from the tables referred to above is that in spite of the persistently vigourous propagation of Hindi in Singhbhum by Bihar Government, more Hos still use Oriya as subsidiary than Hindi, in every tract excepting in tract 211 (Jhinkpani-Majhgaon), which clearly established the natural affinity of Hindi and Oriya languages as well as the predominant influence of Oriya in the Sadr Sub-division.

From the Government of Orissa's collections referred to above, the following further interesting facts appear :—

In Tract 210—Chaibassa and Manjhari police stations rural area of the Sadr Sub-division, 8,947 Oriyas speak Ho as subsidiary and 14,125 Hos similarly speak Oriya as subsidiary, while only 1,232 Hindi-speakers use Ho and only 10,759 Hos speak Hindi as subsidiary.

In Tract 211—Jhinkpani and Majhgaon police stations area, 11,704 Oriyas speak Ho and 1,784 Hos speak Oriya as subsidiary while only 1,862 Hindi-speakers use Ho, and 15,931 Hos use Hindi as subsidiary (This marked increase being no doubt due to the recent deliberate vigorous propagation of Hindi in the area).

In Tract 212—Manoharpur Revenue Thana and Jamda police station area excluding the towns, 8,978 Oriyas speak Ho and 5,672 Hos speak Oriya as subsidiary, while only 1,513 Hindi-speakers use Ho and 4,709 Hos speak Hindi for the same purpose.

In Tract No. 213—Chakradharpur Revenue Thana rural area, 1,930 Oriyas speak Ho while only 604 Hindi-speakers speak the same as subsidiary. On the other hand, 5,805 Hos use Oriya and only 3,602 Hindi as subsidiary language.

The following are some of the revealing features of 1951 Census as compared with that of 1931. In the Sadr Sub-division, the Oriyas have decreased by no less than 22,468 or about 18 per cent of the total, *i.e.*, from 127,247 to 104,779 for which no satisfactory explanation is forthcoming.

The increase in the number of persons speaking Hindi as subsidiary, has been from 21,769 in 1931 to 57,255 in 1951. This is due to the fact that Hindi has been imposed more vigorously by the present Government of Bihar, or it may be due to the fact that Hindi has been introduced as the Rastrabhasa. Only as recently, as on the 20th December, 1947, Dr. Rajendra Prasad—the present Rastrapati admitted in his Hindi Sahitya Sammilan speech, at Patna, that there were four to five millions of aboriginals in Chota Nagpur to whom Hindi

was not intelligible. Hindi being the Rastrabhasa now, other languages have the disadvantage in comparison with Hindi. But in spite of all these facts, the overall picture of the Sadr Sub-division (rural) still shows the preponderance of the Oriya language. The total number of persons who use Oriya either as mother tongue or as subsidiary, comes to 144,432 (mother tongue-104,779 and subsidiary-39,653) as compared to Hindi which stands at 91,809 (mother tongue-34,554 and subsidiary-57,255). It is interesting to see that 39,653 persons use Oriya as subsidiary language in the Sadr and the incidence is highest amongst the Hos who alone contribute no less than 27,386 towards this number. On the other hand, 31,559 Oriyas use Ho as subsidiary, as compared to 5,211 Hindi-speakers using Ho for the same. This shows further the high degree of intimacy between the Oriya and the Ho and the cultural affinity that subsists between the two. Therefore what Dr. John Beams had said three-quarters of a century back in his "Comparative Grammer of the Modern Aryan Languages of India," Vol. 1, still holds good. He has said, "But when the case of Oriya comes to be considered, it must be remembered that it is spoken not only by five millions in the settled and civilized districts of the sea-coast, but by an uncounted and widely dispersed mass of wild tribes in the vast tracts of mountains..............in these regions it is rapidly supplanting the old Non-Aryan dialects and from its having absorbed into itself much of the non-Aryan element, it affords a far better medium of civilization than Bengali". What he had said about Bengali is equally applicable to Hindi, which is borne out by the facts already discussed above. In the Census figures of Seraikella and Kharswan States (now forming Seraikella Sub-Division), Tables both for Mother tongue and Bi-lingulsm show that there were 34,407 Ho speakers out of which 8,512 spoke Oriya and an insignificant 192 spoke Hindi as subsidiary. For some mysterious reasons, while Bi-lingual Ho figures are given for the other parts of the district. such figures have curiously been left out for the Sub-division of Seraikella in the 1951 Census. Whether this omission has been deliberate in view of the acute controversy raising between Bihar and Orissa over these erstwhile Orissa States, is more than one can say. However, in the Table on Languages for 1951, 43,691 have been shown as having Ho as their mother tongue; but as they have not been shown in the Bi-lingual Table either in the Mother tongue or the Bi-lingual column, no comparison is possible. It is unbelievable that not a single Ho speaks Oriya, or none of the speakers of any other language use Ho as subsidiary only in this Sub-division. This is contrary to the past Census trends as well as the present day actualities. But like the reduction of its actual area and population and the lumping together of the population of the capital towns of the two Oriya States with the population of other towns of Singhbhum in general, there is no other course open than to draw ones own Linguistic conclusions from the available imperfect data.

The Oriya population for the rural Seraikella area has been shown as 49,309, probably excluding the Karaikela pir of Seraikella State : to these must be added the population of the towns of

Seraikella and Kharswan which according to 1941 Census had in the least 90 per cent of Oriya population, if not more and the Oriya population of Karaikela pir. Even as it is, the Oriyas are far in excess of any other Linguistic group whether Indo-Aryan or Non-Aryan. If the left-out-population of towns and pirs are added to them, it will be seen that the Oriyas are the most vital element as they have always been and are in overwhelming majority.

20,188 (excluding the Hos) speak Oriya as subsidiary according to the 1951 Census figures. According to the 1931 Census 8,512 or 25 per cent of the Hos spoke Oriya as subsidiary. But we have already noted that their subsidiary figures for 1951 are missing. If their actual subsidiary figures plus the 20,188 subsidiary of other language speakers were added to the Oriya figures it would show even a more clear preponderance of Oriya in this tract.

Another interesting point to be noted for Seraikella sub-division is that the Indo-Aryan language speakers far outnumber those of the tribal languages.

Then there are other pertinent questions which arise. Where are the Bhumijas of Seraikella——who were the subject of a special Anthropological study by the Calcutta University which had brought out a special number "The Bhumijas of Seraikella" in 1931? Where have the Oraons, the Mundaris and the Mahilis gone? Have they gone to inflate the number of Hindi-speakers who in 1941 stood only at 869, but have now been returned as 23,633? Again, the marked disparity between the Male and the Female Hindi-speakers (Male 13,182 plus Female 10,452) who constitute the figure even for this rural area, is to be noted. Does it not lead to the inescapable conclusion that the majority of the so called Hindi-speakers are mere 'birds of passage' and have no stake in the Land? If the rate of increase of Hindi-speakers even in the rural areas goes on in this way for no apparent reason, then Heaven help other Languages and Cultures of these areas.

The Linguistic picture of the Dhalbhum Sub-Division (rural) according to the 1951 Census is as follows :—

Tract 215—Golmuri, Jugsalai and Potka P. S. rural

Mother			tongue Males		Females	Subsidiary	Total
Oriya	...	10,501	(5,277	plus	5,224)	4,616	15,117
Bengali	...	33,549	(17,583	„	15,966)	42,519	76,068
Hindi	...	9,060	(4,434	„	4,626)	30,378	39,438

Tract 216—Ghatsila, Chakulia and Baharagora P.S. rural

Oriya	...	99,281	(49,828	plus	49,453)	16,874	116,155
Bengali	...	97,521	(51,798	„	45,723)	26,633	124,154
Hindi	...	24,366	(11,642	„	12,724)	13,820	38,186

From the above figures it will be seen, that by Mother tongue Bengali speakers predominate in Tract 215, while the Oriyas are in a

majority in Tract 216. The number of persons speaking Bengali as subsidiary language is also comparatively higher in both the tracts. The reason for this phenomenon is to be found in the history of Dhalbhum during the British period. It has to be remembered that Dhalbhum along with Midnapore passed on to the British by the Dewani grant of Orissa together with those of Bengal and Bihar in 1760. Dhalbhum continued to be administered from Bengal as part of Midnapore, then as part of Manbhum, and finally of Singhbhum, separate from the Orissa Division. As such, Bengali influence predominated in the field of administration. Persistent attempts to supplant the Oriya by Bengali, in the Oriya tracts of Midnapore and Dhalbhum is a well known matter of historical fact and needs no repetition. In recent years there has been colonisation and development of health-resort by outside Bengalis at Ghatsila of this subdivision. It should also be remembered, that till the other day, Bengali had been imposed as the official-both court and school-language. That Dhalbhum, is also the homeland of the Oriyas and the tribes as in the Sadr Sub division, and other Indo-Aryan language speakers are later migrants would be evident from the great disparity of the sex ratio of the Bengali-speakers, in both the tracts of the sub-division.

In any consideration of Languages—Singhbhum's industrial city of Jamshedpur has to be left out of any calculation. The population consists mostly of immigrants—who have come there temporarily for employment. This will also be borne out by the disparity of figures between the males and the females. In 1911, Jamshedpur had a population of 5,672 : today (1951), it is 218,162 Linguistically the population is divided thus :—

Hindusthani	...	91,782	Mundari	...	2,002
Bengali	...	54,762	Marwari	...	1,852
Oriya	...	18,710	Oraons	...	1,624
Punjabi	...	15,776	Pushtu	...	1,087
Telugu	...	12,643	English	...	754
Tamil	...	3,580	Misc. Indo-Aryan	...	272
Gujrati	...	3,261	Misc. Dravidian	...	109
Ho	...	3,064	Misc. Asiatic	...	104
Nepali	...	2,107	Kharia	...	41
Santali	...	2,012	Other European	...	11

This Linguistic picture is very intriguing indeed ! Though Grierson would have us believe that Hindi speakers "are strangers in a strange land" and Singhbhum is the "proper home" of the Oriyas and Bradley-Birt would say "Singhbhum is the land of the Hos", still today, in this industrial city of Singhbhum there are more Hindi-speakers, than all the Oriyas, the Bengalis, the Hos, the Santalis, the Mundaris, the Kharias and the Oraon speakers put together. The Bhumija, the Mahali, the Gondi are conspicuous by their absence. There are almost as many Punjabis as there are Oriyas, in this 'proper

home' of the Oriyas and there are more Telugus than the Hos, the Mundas, the Santals, the Oraons and the Kharias put together. There are more Gujratis or Tamils than the Santals or the Mundas or the Oraons or even the Hos in their homeland city. The above Census figures give a naked picture of Economic Exploitation run riot! and all this goes on with such high sounding phrases as the Cultural Unity and Security of India ! But this reminds one of the parable of the Camel and the Tent. Cultural unity is all very well, so long as one is able to share the fruits of such unity: but it is meaningless to one who is thus made a stranger in his own homeland. The Bible says "What does it profit a Man if he wins the whole world but loses his own Soul!" But here, the pity is the indegenous Oriya, has in addition to losing in the economic and other fields, lost his country and is fast on his way to lose his language in the bargain.

When the views of the Government of Bihar and Orissa was sought on the recommendations of the Indian Statutory Commission of 1930, they had opined, "It will be easier for the advanced aboriginal to hold his own against the Oriya than it would be against the more combative Bihari".

Anticipating such a contingency in which, not the Biharis but the Oriyas, the Hos, the Santals and the other tribals of Singhbhum would be squeezed out of their own homeland, Sri Sarat Chandra Ray, the noted Anthropologist with the impassive objectivity of a scientist's mind had recommended the inclusion of Singhbhum—nay the entire Division of Chota Nagpur in Orissa, in his capacity as a member of the Bihar and Orissa Committee of the Statutory Commission of 1930. He has said, that with Orissa, Chota Nagpur "may be more an equal partner than with Bihar", because (a) Orissa districts have a large aboriginal population and the Feudatory States of Orissa, are inhabited largely by tribes of the same stocks and of similar culture and their union under one administration would be more natural and calculated to be more productive of better results than an unnatural union with Bihar; (b) in the districts of Ranchi and Singhbhum there is a considerable proportion of Oriya speaking people; and (c) geographically, economically as much as ethnologically and sociologically, Chota Nagpur has a closer connection with Orissa (*vide* para 33, page 567 of the Report of the Indian Statutory Commission).

The above remarks in regard to Jamshedpur, are also equally applicable to all other towns of Singhbhum. Even in Seraikella and Kharswan which were immune under their native administration, where all the indegenous elements shared fully in the administration, trade and commerce, mining and industry, services and employment and consequently in the fruits of prosperity and progress, since May 1948 (after their forced transfer from Orissa and integration with Bihar), the bane of economic exploitation has swept over them like an epidemic disease. The population of Seraikella town, instead of its natural increase like all other towns and tracts, has gone down from 6,105 in 1941 to 4,777 in 1951, a decrease of 1328 or 21.7 per cent. Within a short space of six years an exclusive and exquiste Bihari

colony or township has been growing up fast in Seraikella, the former capital of the State and the present headquarters of the sub-division. Like the separate "Civil Lines" of the Imperial Britishers, the Biharis are prompted to live far away from the maddening crowd of the indegenous population of Seraikellians whom they are briskly transplanting in all walks of life. An idea of the extent of the exploitation can be had from the fact that from about 750 native officers of Seraikella, the figure has dwindled down to a bare two hundred or so, since its transfer to Bihar. The same fate has already overtaken the other towns of Singhbhum, where the indegenous population has been reduced to a minority in its own home district, as will be seen from the following table:—

Tract 217—All towns of Singhbhum District.

			Mother tongue			Subsidiary	Total
			Males		Females		
Oriya	...	15,049	(8,140	plus	6,909)	2,754	17,803
Bengali	...	8,826	(4,734	„	4,092)	1,902	10,728
Hindi	...	29,274	(15,651	„	13,623)	14,224	43,498

SINGHBHUM

Popu-lation	Oriya	Bengali	Hindi	Urdu	Gujrati	Punjabi	Bhumij	Ho	Kharia	Mahali	Mundari	Santali	Oraon	Telugu	Tamil
1881	94,451	77,948	18,588					194,296				32,292			
1891	1,14,402	106,656	25,842				51,050	189,276				81,808			
1901							48,509	232,743				77,363			
1911	1,24,593	108,584	34,323				35,213	258,201			34,026	85,393	7,546		
1921	1,40,821	123,007	53,969				29,187	262,543			38,633	85,350	8,056		
1931	171,887	147,577	81,047				30,179	305,257			54,408	103,703	10,112		
1941							53,176	349,329			69.318	123,069	12,644		
1951	297,629	210,979	210,979				918	413,703			64,244	150,684	12,752	This includes Seraikella & Kharswan also	

The phenomenal rise of the Hindusthani Population is to be marked. From 18,588 in 1881, they have increased to 210,979 in 1951, and the phenomenal decrease in the Bhumij Language from 51050 in 1891 to 1918 in 1951.

CHAPTER V

CULTURAL ONENESS WITH UTKALA

THE CHHOW DANCE

There is a very old Oriya saying:

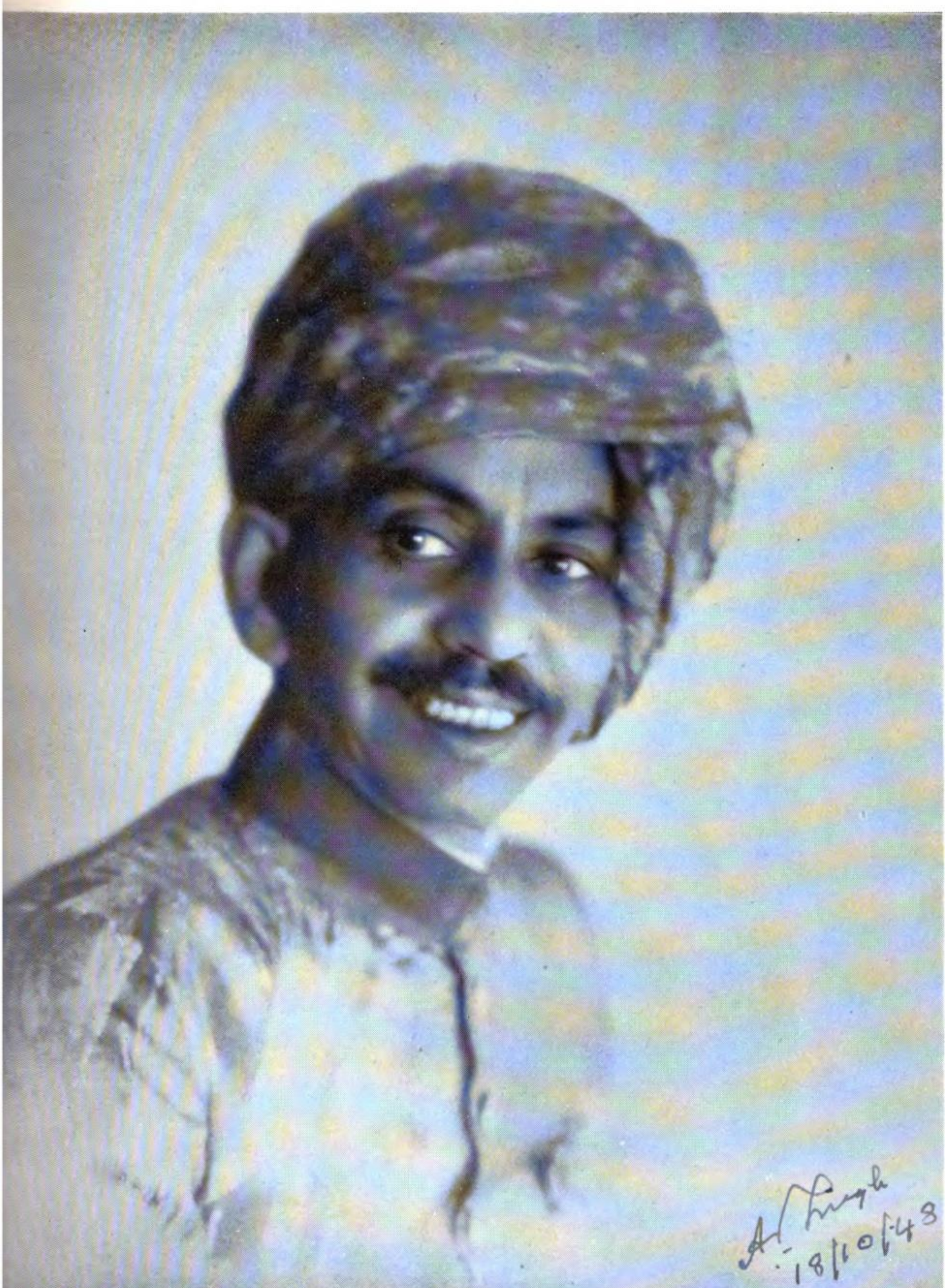
खरसुआँर यात्राघट ब्राह्मणिघाठिआ पाट
केरार कालिकाघट सढ़ैकलिया नाट ॥

'Kharsuanra Jatra Ghata Brahmani Ghatia Pata
Kerara Kalika Ghata Sadheikalia Nata"

The Jatra Ghata of Kharswan, the Pat of Bamunghaty, the Kalika Ghata of Kera and the Chhow Dance of Seraikella are famous. This is the tract of land from which has originated the famous Chhow Dance and has spread over to other parts of Orissa (Orissa States). The Chhow Dance has been nurtured under an atmosphere of independence, undisturbed by outside influence. The Seven Hundred Saranda Hills and the Hills of Bangriposi have given as much protection to the country against foreign inroads as against any cultural conquests. Simhabhumi and Bhanjabhumi (particularly Simhabhumi) have remained unconquered for centuries both politically and culturally. Based on the principles of Bharata's Natya Sutra it has assimilated unto itself the Orissian style of Gotipo dancing and to some extent the folk dances of numerous tribes that inhabit the land. The product has been an unique art of Dancing—one of the classics of India, like the Kathakali, the Kathak, the Manipuri or the Bharata Natyam.

The Chait Parba or this world famous art of Chhow (Masked) Dance is another peculiarity of the Orissa States alone. The Government of Bihar in their press note dated Ranchi, the 12th September, 1949, have unwittingly admitted their Oriya origin when they said "Government have made liberal grants for Ratha Jatra and the Chhow Dance which are typical Oriya functions" (*Vide* A Colossal Hoax, p. 17). "The back-ground of music of the dances—and the dances themselves are Oriya in composition, conception and execution" (*ibid* p. 52).

Thirteen days of ritual precede these Dances. The Bhagtas or the worshipers, thirteen in number of twelve diffrent castes fast and perform some religious rites daily. Needless to say these Bhagtas or devotees are drawn from the Oriya castes of Teli, Tamli, Khadra, Kansari, Patra, Gudia Bania, Dandia and other similar castes. They (Bhagtas) are led by a Dharmat Karani which literally means one who performs Dharma. The principle Bhagta is called the Pat Bhagta. They assemble daily and first shave near the heart-of-the-town Shiva Temple. Then they are given a sacred thread



A Great Patron of Art, Literature and Dance—Present Ruler of Seraikella Raja A. P. Singh Deo.

NABIKA

and the 'Gotra' of each one of the devotee is changed to that of "Shiva Gotra"—at least for these days by the Dharmat Karani. Then follows other rituals—all these are in honour of Lord Shiva—the Nataraja—The Divine Dancer of the Cosmos. Each day they go from the temple in the heart of the town to the "Majna Ghata" (which is Oriya and means Bathing Ghat of the Ruler) Shiva Mandir with the accompaniment of drums and music, special Tala for the particular occasion plays music all the way. A Flag-staff of the Nataraja borne by a devotee leads the procession. After a dip in the river, followed by some rituals, they come back to the original Shiva Mandir and then proceed to the Palace with flag-staff and all. This routine is followed each evening upto the 25th of Chaitra. That night, there is *Akhda-mada* or as the name in Oriya suggests a little acquaintance with the Dance arena. The Danda or the flag of the Nataraja remains all the time in the arena while the performance goes on. For all these days the Bhagtas remain 'Havisaswi' taking one meal of 'arua' rice during the whole course of the day. The night following 'Akhda Mada' comes the unique 'Jatra Ghata'. Jatra means the Start. The advent of this special Ghata gives the whole start to this great Dancing festival.

A little ritual precedes the actual Jatra Ghata which is very much relished by the children. This is 'Mal-Gada-Gadi' or the rolling over. First the Harijans take part in this great rolling in the streets followed by similar rolling over thorns by the Bhagtas in the Palace with great exclamations of 'Maha Rudra Mahadeva', 'Kasi re Viswanath' (not Kasi me Biswanath). When this is over, all go back to the 'Majna Ghat' to prepare for the 'Jatra Ghata.'. One who is to carry this 'Jatra Ghata' which is also called the 'Mangalika Ghata' must be a Teli by caste—and he has to remain fasting for the whole of the day without touching even a drop of water. After some pujas, a 'Ghata' full upto the brink with holy waters is placed on the head of the 'Ghatwali' and is securely glued up with birhi paste. The face, the neck, the hands and all exposed parts of the body are painted perfect red with vermilion and the Ghatwali puts on overflowing robes of red matching the make-up. Then are put on the ornaments of the Dhedi (an Oriya ear ornament which cover the whole ear), Satul (special design of Oriya bracelets), and Baju (armlet): Ghungur is fastened round the feet, and garlands of Arkamali—a flower supposed to be a special favorite with Shiva is put round the neck and over the Ghata. After some pujas, the Ghatwali who is now called 'Jatra Ghata' is helped up the river bank, by the band of devotees. The 'Jatra Ghata' with holy water placed on the head represents 'Shakti'.

On reaching firm grounds the local band consisting of the Mahuri (Sanai), the Nagra, the Dhak and the Dhol, strike a wonderful note and at once the 'Ghatwali' falls into a trance. The 'Tala' which the band strikes is of unique composition: first a long buzz called "Gudgudi" and thereafter a simple and then more and

more complex metres—this is the creation of Tala' : first the Chaos—then comes Cosmos. Cosmos is evolved out of Chaos. The long buzz represents the Chaos then when 'Tala' is created it is in its most simple form. The metre then develops gradually to more and more complex forms.

The 'Jatra Ghata' dances its way through the town to the Palace. On its way it is halted and propitiated with pujas and sacrifices. After receiving a 'Siropa' from the hand of the Ruler, ultimately the procession and the Ghata is taken to the heart-of-the-town-Shiva-Mandir and the load is taken off the head in closed doors and the Ghata remains besides the Shiva Lingam for four days till the whole Dance Festival is over after similar coming in of the Kalika Ghata'.

The 'Jatra Ghata' dance is also of unique conception and beauty, after the procession the whole atmosphere gets surcharged with festivity.

The whole ritual is a cult of Shiva and Shakti. Shiva is dormant in the state of 'Shava'. Shakti—the Mother—the Creator with the sprinkling of holy water rouses Him from His 'Yoga-nidra' (Slumber) and makes Him 'Shiva'—the 'Nataraja'. According to the Hindu conception Red is the colour of Creation. Therefore at the beginning of Dance Creation of Cosmos the colour of 'Jatra Ghata' is Red.

Since what time in the Dawn of History (of Seraikella) this highly developed 'Tala' of the 'Jatra Ghata' or its inspiring dance was conceived and executed no body can say. But one thing is significant; whenever the Chait Parba or the Chhow Dance is performed, whether it be in Seraikella, Kharswan, Porahat, Gamharia, Bhurkuli, Bejoy, Nuagan, Jaddiha, Sonua, Chakradharpur, Kandra, Keraikella, Dugni, Icha, Raruan, Baripada (Mayurbhanj). Bonai, Nilgri, Keonjhar, Dhenkanal, Talcher, Jhumpudia or Balarampur the 'Jatra Ghata' ceremony must be performed. The underlying rituals of the Chaitra Paraba are the same as those of the 'Danda Jatra' or 'Danda Nata' of South Orissa and Garjats.

After the 'Jatra Ghata' procession is over, the Shiva's insignia the flag-staff comes back to the dance arena in the palace and the 'Chait Parba' or the Chhow Dance begins. The Chhow Dance is a National festival and there is no bar for any body to dance. We find princes and paupers, Brahmins and Harijans brushing their shoulders side by side in the great National festival. All the dancers are amateures, there is no professional, unlike Kathakali or Manipuri nor do any ladies take part in these dances—the dances being considered too vigourous for them. The whole town of Seraikella has been divided into two blocks—the Bazar Sahi and the Brahmin Sahi the North of the Palace and the South (in Mayurbhanj also this division is followed). Each Sahi is subdivided

nto four 'Akaras'. The 'Bazar Sahi' consists of the Nuagarh Akara, the Khadra Sahi, the Hunja and the Kansari Sahis and to the Brahamin Sahi belong the 'Akaras' of the Amina Sahi, the Teli Sahi, the Purohita Sahi and Beni Babu's 'Akara'. When the dances begin it is the first turn of the Children followed by more and more experienced and expert dancers, but it is actually the children who create the atmosphere.

So this Institution of 'Chaitra Parba' is the nursery which has produced many a famous dancer in the past as it is doing in the present—dancers who have earned fame for Seraikella in Home and Abroad. Some of the Stalwarts of the Past are Narayan Das, Bidyadhar Hunja, Upendra Biswal, Nandighosh Sahu, Dinabandhu Brahma, Harihar Singh, Rajendra Pattanayak. Upendra Biswal who gave pep and vigour to the 'Amina Sahi Akara', was ultimately called by the then Maharaja of Mayurbhanj as a trainer and a 'Guru' to Mayurbhanj. He was amply rewarded with village grants and gave a new life to the Mayurbhanj Chhow Dance. His Chief disciple Rajendra Pattanayak was so much devoted to this 'Muse' of Dancing, that legions of romance have grown round his name. He spurned wealth, for the sake of Art and refused to leave his sweet home, Seraikella—a place surcharged with all the artistic environments which a true devotee of the Muse of Dancing wants.

Brahma and his disciple Harihar Singh perfected the technique of the Sword Dance. So far they have not been excelled in that type of Dancing.

Good Dancers of our time have been many but perhaps the Dancer of the Age was Shuvendra (Rajkumar Shuvendra Narayan Singh Deo). The "Sketch" of the 15th June, 1938 says, "The star dancer is Suvendra, and I am not going to compare him to Uday Shankar, as they are both equally fine in their different ways......

"The Great Britain and the East" of the 16th June, 1938 says under the Caption:

CONJURED UP THE MUSIC OF THE INDIAN NIGHT.
Seraikella's Dancers, their music and masks—a cult preserved through the Ages.

"Shuvendra, the chief artist of these talented performances, has a perfection of technique in gesture, hand movement, and rhythm which has aroused the enthusiasm of his audience".

His associates Hirendra and Banabehari are also equally fine dancers. During their European tour in 1938, they received unstinted praise from the Press and Cultural Associations in Great Britain and Rome.

Unfortunately, the unnatural political division of the country which tagged Seraikella, essentially an Oriya State, to Bihar has

kept asunder Hirendra (at present a Superintendent of Police in Orissa) from his partner 'Nata sekhara' Banabehari (son of famous Rajendra Pattanayak).

Another first class dancer was in the making: he was Rajkumar Brojendra Narayan Singh Deo, but his premature death like that of his elder brother Shuvendra, has deprived Seraikella of these valuable assets.

Of the living dancers, Shuddhendra, who has followed the foot steps of Shuvendra, is a dancer of distinction and promise. His dances are full of vigour, vitality and grace. The tale of the 'Stalwarts' will not be complete without mentioning the name of their Guru—Kumar Bejoy Pratap Singh Deo. Though not a dancer himself, he was the soul and the spirit of the Dances of our Age.

All the dancers wear Masks—that is the peculiarity of Seraikella Dances. Others have discarded the mask but Seraikella still retains it and considers it to be an essential element of the Dance—The Choreography of the dance composition is such that one has to express all the moods——the 'Rasas'——through" the limbs alone. If the Mask is discarded, the whole technique will undergo vast changes and it may fall through. When there is no Mask, the face becomes the chief focus of attraction, but when this easier means of expression is eliminated, the expression through the limbs becomes more difficult. But on the other hand this has necessitated the development of a technique which is unique of its kind and makes it distinct from the other Schools of Indian Dancing. The individual is merged in the character he represents. The "Daily Telegraph and Morning Post" of June 8, 1938 writes: "There is an especial fascination to some of us in the mask covention, so impersonal yet so satisfying". The "Observer" of 12th June, 1938 observes: "The masks often beautiful, are in the likeness of unwinking Gods.............. it is the race not the individual that matters".

* * * * * *

The next evening comes the "Brundabani". After the daily preliminaries of the 'Bhagtas' comes the Great Monkey. He has destroyed the 'Madhuban of Ravan'—and in great glee he comes dancing through the streets to the dance arena in the Palace and goes back to the Temple. He starts from the Kudarsahi Shiva Mandir and ends his dances in the heart-of-the-town Shiva-Mandir. The dance is a peculiar favourite with the children. The 'tala' is most befitting to the dance. After this, the Chhow Dances continue for the whole night.

The next night is followed similarly by the visit of the 'Garia-Bhar" depicting an episode of Sri Krushna and Gopikas in frivolous mood. While the Gopikas had been to the Jamuna, Sri Krushna tries to snatch away the load of pitchers from their hands. The 'Garia Bhar' witness the Dance performance throughout the night.

ɪrly morning the holy water from the 'bhar' is distributed ɪroughout the town by a door to door visit of the "Garia-bhar ith the Flag. This is followed by the 'Kalika Ghata' the next ight.

Another name for 'Kalika Ghata' is 'Kamana Ghata'. The ;hata must come after midnight with holy waters of 'Kamana'—of [opes, Wishes and Desires. This 'ghata' is an exact counterpart f the 'Jatra-ghata' except that the devotee takes the part of Kalika' and all her make-ups and garments are in pure black ıstead of red. The 'ghata' is taken to the heart-of-the-town-ihiva-Mandir and burried there besides the Shiva Lingam and is ›nly taken out the next year. Divination is made according to he nature and extent of water that comes out after a year. The ;hata of Jatra gives the Start to the Dance—'Kamana' fulfils that lesire.

Each of the successive nights before the Dance begins, the note of 'Jatra Ghata' must be played. The ending comes with the note of 'Brundabani'. Not only during the 'Chaitra Parba' festival but in any performance of the Chhow Dance, the playing of the 'Jatra Ghata' music before the dances, is followed with meticulous care and with a religious fervour.

On former days only one calander was followed in the performances of the Chhow Dances throughout the whole of Seraikella, Kharswan, Singhbhum i.e. the last four days of Chaitra. But when Seraikella excelled in this Art of Dance, people from far and near came to witness these performances. So now different dates are fixed, so that it may not clash with the Seraikella dates. As these dances were performed in the month of Chaitra'—the dance is locally known as 'Chait Parab'. In Mayurbhanj, Bonai, Nilgiri, Keonjhar and other places, the Chaitra calander is still adhered to. It is significant to note here that besides its original home of Simhabhumi—Bhanjabhumi, this dance has spread up and taken root in other parts of Orissa only. This has been possible because of the Oriya foundation of this Dance.

The Tala and the music is of unique development. All the dances have three stages to grow up. They begin in a slow tempo: the tala is befitting the tempo. In the second stage the tempo becomes faster. While changing from one 'tala' to the other, a 'kat' (or tehai) is played. This method of changing from one to another with the help of a 'kat or tehai' is not followed in any other School of Dancing of India. When the third stage is reached there is similar change of the 'Tala' with the accompanying interlude-'Kat or tehai'-and at this stage the tempo is the fastest—the 'Tala' suiting the tempo. Similarly with the changing of each 'Tala', the music or the 'sura' also changes. This back-ground music is actually called the 'Ranga' because it gives colour to the dance itself. The 'tala' used in Chhow Dance is something unique. Any one who is not an expert in the Seraikella School of Dancing will say the 'Tala' is something which he has never heard of anywhere in

India. But Chhow Dance 'Talas' are all 'Talas' from the Hindu 'Natya Shastras'—they have undergone such transformations that it is hard to recognize them. The 'tala' which is played on tabla has to be played on 'Dhols' and 'Nagras' suiting the open-air type of the dance performance. Therefore what was suitable for indoor Majlis had to be so modified as to suit the open-air technique. This change, the Chhow Dance culture alone has been able to affect. Let us see one illustration. The original Dhamar' tala is 7 Metres and 'Trimatric Chhanda', namely "Kra-dhete-dhete-dha, gadena dhena ta", in Chhow Dance it changes to "Dha-dhe (ur) dha dhena, ta khiti-khiti ta". Both are 7 Metres and "Trimatric Chhanda". This is just only to give a glimpse as to how the original "Dhamar" changes into a 'tala' suitable for Seraikella Chhow Dance. No other part of India have been able to evolve such a process.

Again there are different 'Talas' for different dances. No one 'tala' will be suitable for two different dances or two different occasions. The music, the 'tala' that is suitable for a devotional dance like the 'Arati' or the 'Devadasi' will not be suitable for a dance like the 'Chandrabhaga', 'Mayura' or 'Sagara', nor will it suit the tender scene of the parting between 'Kacha and Devajani', nor will it be approprite for heroic dances like the 'Madhukaitava', the 'Parasurama' or 'Navidatta'. So there are particular tunes for particular dances—and what a grlaxy of notes Seraikella has been able to evolve! One is lost in amazement if one withnesses a performance in a real Chhow Dance night during the Festivals of the Chaita Parba. One 'Rasa' succeeds another, which in its turn is succeeded by another, and yet another. What a glorious procession of the 'Rasas'—these moods of the different human sentiments are expressed without any opulence of the 'mudras', through the limbs alone. All the innermost sentiments of the human heart have been expressed by the master artists of this world famous School of Dancing.

The choreography of these Dancings is also unique and has been highly praised by both Foreign and Indian Art critics. A few extracts from the Pen of different art critics will illustrate the point :—

The 'Statesman' writing on March 17, 1951 under caption "Festival of Dance in the Red Fort", New Delhi, says : "Yet a dance such as the scene between the demon 'Madhukaitava' and the nymph, 'Tilotamma' is absolute delight; and the Peacock dance is a glorious piece of choreography, though in every important aspect different from any other of the well-known Schools of Dancing in India. Here is then, wonderful material for ballet composers to draw upon and enrich their vocabulary. Indeed as far as foot-work is concerned, this Dance is superior to any other style, Bharata, Kathakali, Manipuri or Kathak".

The "Spectator" of 17th June, 1938 in the section 'The Ballet" after describing what true ballet is writes in the "Art of Movement" "But the classical choreographers were not the only artists to discover this means of artistic expression. The same process,

resulting in a very different technical method, may be seen in the dances of the Hindus and other Eastern Peoples. The masked dancers of Seraikella............have evolved their own method of presenting movement artistically. Their dancing, besides having the attraction of the exotic, has this essential quality of artistic ballet".

"Time and Tide" of the 18th June, 1938, under the caption "The Dancers of Seraikella (Vaudeville) in the "Ballet" section says:--

"The main thing is that to us they contain much which apart altogether from its novelty, has the true quality of dance poetry. Suvendra, the Principal dancer is a remarkable performer, and, whether the dances are of his own devising or traditional, whoever invented them was a choreographer of imagination".

"Catholic Herald", the 24th June 1938, says, under "Hindu Dancers and Musicians of Seraikella"—"Evidently the highly imaginative, highly cultured, deeply religious, strongly traditional people of Seraikella feel their whole existence in terms of ballet. In movement alone they are able to suggest not only the legends of their Gods, but also their own humble daily occupations of fishing and hunting".

In an introduction, Dr. Moni Moulik, had said in Italy:—"Although the Chhaw Dancers are for the first time in Europe, their art has already appealed to the aesthetic taste of the European public..............the masked dancers of Seraikella take the rhythm with their feet and sends it to the extremities of his body".

The 'Sketch' of 15th June, 1938 writes:—

"The footwork of the whole Company, and especially of Shuvendra, is very fine, and their feet, stained red on the soles, were interesting to watch, as they had all the suppleness which we in the West have in our fingers, but not in our toes".

The 'Advance' of the 11th November, 1938, wrote:—

" 'Superb' is the word for the dances that were staged yestarday. The Seraikella State has preserved its tradition and art through centuries............One would be struck at the ease of execution and depth of expression............they have brought down to the modern times, oriental art and tradition in a form which is nothing short of a wonder........."

Srimati Sarojini Naidu, writing from Calcutta on the 10th December, 1937, had said,

"The Masked Dances of Seraikella was a revealation.........combining in a rare degree both dramatic vigour of movement and delicate lyric beauty of interpretation, the foot-work of dancers evolved special admiration, the music, the costume, the colour scheme and general setting were all excellently suited to the theme and manner of the dances. A new delight has been added to our experience of Indian Dancing and a new memory of stirring rhythms and vivid emotions perfectly achieved".

Needless to say the choreography is Orissan in compos execution and design. Some of the themes of the Seraikella Ch Dance are typically Oriya. Dances like the 'Chandrabhaga' dep ing the story behind the grand Black Pagoda of the famous Temple of the Konarka, the 'Sagara Nrutya', 'Are Janha Ma Sarada-Sashi—Mo Kanhu Hatare Pada Tu Khasi', the 'Devad the 'Navika' and the Dhibara', could not have been concei in an inland province like Bihar——sans Temple Seas, sa Legend. Again the 'Ranga' or the 'sura' which gives col ing to the actual Tala is primarily Oddisi. A few of 'Rangas' will suffice (given at the end of the Chapter 5).

Apart from the Chaita Praba, Seraikella has evolved sep tunes for each crisis in an individual's life. There are special T for the birth, special one for the 'narta' (9th or 11th day celebration) one for 'Ekusia'—the 21st day celebration of the coming-in of the baby, one for the 'Dandi that is when the "Brahamachari" goes out in search of Truth after putting on the sacred thread, one for the marriage procession, one for the marriage, one for the "Kuili Dub" or the morning dip before the marriage, one peculiarly sad and tender note for the 'Vidai' or the parting of the 'Kanya' from her father's home. Even there is a special one for the death.

Special 'Talas' are also played during a Ruler's procession called the 'Raj Vijay' a special one for the Durga Puja, another for the sacrifices called the 'Puja Pali'. The 'Abakas' or the morning music rousing up the Gods is one of the oldest and the best among the Talas. Its ranga or sura in Oriya "Utha Utha he Kanhu Kesava Hari"..................

There are no ends to them.

What a glorious day for Seraikella when the Chhow Dance was presented on special invitation before the Sage of the Sabramati. It was in 1937. After seeing a dance recital at the Elite, Srimati Sarojini Naidu was so deeply impressed in these devotional dances and the purity of Art in 'Seraikella' that the very next day she spoke to Mahatma Gandhi and insisted that the Seer should see it. Sri Mahadev Desai phoned to the Maharaja of Seraikella enquiring if a special show could be arranged for Mahatmaji in his camp, at the residence of Sarat Chandra Bose. Needless to say this behest from Mahatmaji was too readily accepted and a special recital of the dances was arranged on the open terrace on the topmost floor of Sri Sarat Bose. That night Gandhiji was particularly late in returning after some political negotiations which was in a delicate stage at that time and as such others were asking for the cancellation of the programme. But Mahatmaji after return insisted on seeing the dances. After prayers, the few of the choicest dances were shown and at the conclusion Gandhiji said only a few words to Shuvendra but they spoke volumes. With what sincerity were they uttereed—"You dance beautifully".

On another occasion the Seraikella Chhow Dance was shown by special invitation to Kabiguru Rabindranath at Shanti-

CHANDRA BHAGA

PATAKA

SAVARA

ARATI

SAGARA

MAYURA

PHULA BASANTA

ketan. The poet was glad that his poem 'Vidai Abhishap' had en so faithfully portrayed in the 'Kacha and Devajani' Dance. e was also struck with the similarity between the Seraikella and e Balinese Schools of Dancing. He was told that both Seraikella nd Bali at one time belonged to the same Empire of Kalinga.

In March 1947, on a recommendation from Srimati Naidu eraikella' were invited to give a special show in the Prime inister's Residence at York Road for the distinguished guests of e Asian Relations Conference to have some idea of ancient Indian ulture. This show has been mentioned in fitting words in the ook "Mission with the Mounbattens".

Again Srikalapitha, Seraikella were invited at the opening of harati Samskriti Sangha and had the distinction of being presnted to the very select U.N.E.S.C.O delegates headed by M. Bodet. t this time the Maharaja Saheb of Seraikella was made a founder ember of the Bharat Accademy of Dance, Drama and Music or amskriti Sangha. In fact, he is the only Ruler of an Indian State ho has been so honoured by our National Government.

But what an anti-climax now is being staged by Bihar Governent. They are out to kill the Oriya culture by all means, fair and oul. When Earth crystalizes it becomes Mineral: when History, rystalizes it becomes Culture. Culture sublimates into ance, Music and Literature. Bihar in their aggressive rovincialistic bend of mind cannot tolerate which is so clearly riya. Have they not already replaced Oriya by Hindi as the court anguage? Are they not replacing Oriya in the Schools-primary. econdary and everywhere? Would they follow a different policy ith regard to Chhow Dance which is so glaringly Oriya? So under he Bihar's rule Chhow Dance became the first casualty. They have rozen the assets of the Sri Kala Pitha—the Dance and Culture entre of Seraikella and they are fostering another spurious Chhow ance centre which is but a sham and a shadow of the original one. But worst of all they have diverted the grants meant for keeping up he tradition of the Chaitra Parba festival towards a trival how of village folk dances during the same time.

It has taken centuries to build up the 'pitha' where the great National Dance Festival of Seraikella is performed. It has been sanctified by the unqualified devotion of Artists who have sacrificed their all before the Alter of the Muses. It has grown up spontaneously with the life and religion of the people. Is it possible to transplant it to other soil? But this impossibility is being attempted studiously by Bihar. Is it not a sacrilage to kill a culture that has been the Glory of India? Is it not a sin to strangle an Institution that has produced so many master—artists in the past? Is it not a crime to destroy a rare and ancient Treasure of Art which one cannot replace?

But all these arguments are useless before the mad rush of Bihar's aggression, for has not Shakespeare said,

"Ambition is made of sterner Stuff"?

CHHOW DANCE BASED ON ODISI TUNE

Name of Dance item ...	Raga or Ragini ...	Reference	Oriya poems in Devanagri Script
1. Swapan Puri Raj-kumari ...	Deshakshya ...	Sangit Chintamoni, p. 29 Singh Deo of Seraikella. by Maharaja Udit Narayan	लोतक धार हाररे कुच कुम्भ मण्डना क्षीर सिंधु परा बंधू आचरण करना
2. Sikari ...	Dhippa ...	Local Lullaby	घाईं आइला पाईक भाई दहि खाईला चारि पाई गउडुणि माउसि हेला धंदा रे वरि विभावरी थाउँ येवे भारे....
3. Durga (Mahisasurbadha) ...	Bangalasri (Rajbije) ...	"Baidehisha Bilas" of Upendra Bhanj, p. 788 (4th Part)	
4. Aeleya ...	Asadasukla ...	Upendra Bhanja (Sangit)	दिने करुथिला घोर वरषा वांघवी वोइला खेलिवा पशा पशा खेल मोते आसइ नाहिं दान पडिले सार देवि वाहि से चतुरी वाली सार वाछि नेला हलदि कालि।
5. Radhakrishna ...	Bhairab ...	Gopal Krushna	सेसिना नुआटिरे ब्रजविधु आसि पछकु पलाना
6. Chandrabhaga ...	Saberi ...	Kabi Surya Granthaabali, p. 94.	कि हेलारे संगात कहित नुहइ भारतीरे कालि या दुरूँ देखि कलना कला मो आखि कला इन्दिवर भारतिरे।

CHHOW DANCE BASED ON ODISI TUNE

7. Hansa (Swan)	... Kedar	... Kabi Surya Granthabali,	खेल लोल खंजनाक्षि कि साहस कलुरे खराप तु हेलूरे
8. Madhukaitav	... Basanta Baradi	... Udit Narayan Granthabali	ऐ बसन्त काल काल बिरहि जने फुल फूटिले बने
9. Marumaya	... Paraja	... Gitabali by Maharaja Udit Narayan Singh, p. 8	आउ न कर निराशरे बांधवी सरल हृदया दूर कले दया हेब बड अपयश रे।
10. Nabika	... Athatali	... Malika—S. K. Acharjya	वेदना रे मधु देल बोलि बन्धु पीरति लागिला मल अधर हसरुँ बासना बरषि मागिनेलि आँखि जल
11. Prajapati		Premjamuna—A. N. Macanty	फुलर कढ़िरे गढ़िलि माला प्रिया बोलि देलि गले प्रिया गो दलिल चरण तले
12. Sagar 13. Dandi 14. Kuiliduba	... Chala Ghanta Kedar ...	Baidehisha Bilas, p. 770	बोइला बसिपुरे बशीभूत बामारे लन्केश ये विपत्ति उत्पत्ति ऐ संपत्ति गला नाश ये
15. Nagarchi		From Gopal Krushna Padyabali	कदम्ब मुले वंशी बाजिला रे राधा दम्भशिखरि भाजिला रे
16. Garuda Basaki		Do	पद्म फुल तोलिबाकु नया बनमाली पद्म बने अछि कालि

CHAPTER VI

LITERATURE

Another phase of integrated life with Orissa is very much marked in the writings both ancient and modern of Oriya literature by poets and writers of Seraikella. The Asadha Mahatmya and the Baisakh Mahatmya of Nrusingha Kabi of Seraikella written during the reign of Raja Bikram Singh of Seraikella in the 17th century A.D., are standard religious literatures recited in all Hindu homes equally in Singhbhum—Seraikella—Kharswan as well as Orissa.

Similarly the Bhagabata of Jagannath Das of Orissa, the Oriya Ramayana and the Oriya Mahabharata of Sarala Das are sung in every village and home of Seraikella—Kharswan—Singhbhum.

Sri Maheswar Kabi the author of 'Kirtisar', the heroic deed of the Rulers of Seraikella was awarded the title of Kavichandra by the Maharaja of Sambalpur in the 19th Century A.D.

The writings of late Maharaja Udit Narayan Singh Deo of Seraikella in Oriya verse have found a permanent place in the writings of the Oriya literature in the same class as that of Kavi-Samrat Upendra Bhanja of Orissa. The present Ruler of Seraikella has followed the footsteps of his forefathers and his drama 'Saibya' is a master piece. As a piece of literature the drama 'Abhiram Singh' of Kumar Bejoy Pratap Singh Deo has found a permanent place in Oriya literature. So are some of his popular song hits like 'Kahinki Kokila'. 'To Charanae Mote Alata Karibu Sajani' of Sri Sarat Kumar Acharya—a poet of note—is also a popular hit of Oriya song. On the other hand popular songs of Orissa are sung with great gusto and enthusiam by the people of Seraikella. The publication of Folk songs prevalent in Seraikella-Kharswan, under the title of 'Kete Akuha Bhasa—Kete Utala Asha' by Sri Debakinandan Prasad, Deputy Inspector of schools, Bihar, proves beyond any shadow of doubt the preponderance of Oriya language in these areas.

A detail list of the Oriya writers of Seraikella, Kharswan and Singhbhum is given below:—

LIST OF POET, WRITER AND PLAYWRIGHT OF SERAIKELLA

Name of the writer	Works
1. Dogra Family	Vamsa Prabha Lekhana
2. Anomymous	Siri Subnathi
3. Narasingha Kabi	Kautukarnaba Madalatika

Name of the writer	Works
	Ghannadut Choutisha Krushnanuchinta „ Bhabaratha Choutisha Asada Mahatmya Baisakha Mahatmya
4. Raja Ajambar Singh Period of reign 1823-36	Chandi
5. Raja Bahadur Chakradhar Singh (period of reign 1836-1883).	Gitimalika
6. Gangaram Singh	Tulshi Ramayana
7. Kabichandra Maheswar Kabi	Krushnaleela Ramleela Choupadi Kirtisara and Kanta-Bichhedanunachinta
8. Ramarudra Pratap Singh Deo (Icha)	Kumar Sambhav-Kabya Choutisha Chaturgiti
9. Maharaja Udit Narayan Singh Deo.	Usha-rahasya Brahmanda Puran Ramshoka Sangit Chintamoni Krushna Leelamruta Gitabali
10. Madhusudan Mahanty	Sangit
11. Dayanidhi Bhol	Sangit
12. Ganeswar Mahapatra	Sangit
13. Baidyanath Dit	Sangit
14. Damodar Pani	Opera and Songs
15. Chintamoni Mahanty	Stoba & Choutisha
16. Maharani Narendra Kumari Devi (Singha)	Janana (Prayer)
17. Krishna Kumari Singha Kuarini	Janana (Prayer)
18. Ram Kumari Singha	Janana (Prayer)
19. Sreemoti Padmini Kumari Devi, Rani Sahiba	Janana (Prayer)
20. Sreemoti Laxmi Devi, Kuarini Sahiba	Janana (Prayer)
21. Sreemoti Gouri Debva	Shokochhwas (Poetry)
22. Nruparaj Singh Deo	Songs & Parody
23. Rajkaviraj Pandit Sri Bidyadhar Das, (Krushnapur)	Choutisha songs
24. Gopal Kabi	Songs
25. Krushna Chandra Ratha	Choutisha and Bhisma Panchak
26. Nityananda Kabi	Nala-damayanti, Natak Bhrungaduta

	Name of the writer	Works
27.	Rajkaviraj Bhagirathi Das, Baidaya Ratna. (Krushnapur)	Meghadutt Choutisha
28.	Kailash Chandra Das (Krushnapur)	Kabya and Choutisha
29.	Kashinath Das (Krushnapur)	
30.	Maharaja Aditya Pratap Singh Deo, Seraikella.	Saibya Natak (drama) & Poems
31.	Padmanava Kabi	Sishuranjan Itihas Bijayketan, Drama Narad Parinai Ascharjya Alo
32.	Kumar Ajoy Pratap Singh Deo	Poetry & Songs
33.	Kabi Chandra Kali-prasanna Kabi, Serai-kella	Abhiram Singh (Drama) Rathore Rani do Bandhu do Triranga Pataka (Drama) Nari do Maa do Agnikana do Jaiparajai do Pancharatra do Ashrudhara (Novel) Sarbanashor Jatri—do Golpamanjori (Short Story) Mahatras do Jaijayanti do Gotia-ratir-kotha do Kabibani (Song) Parijata do Sur-taranga do
34.	Debananda Barik	Opera and Songs
35.	Kumar Bijoy Pratap Singh Deo, B.A., F.R.A.S., M.R.S.A, (London)	Abhiram Singh (Drama Historical) Dabbi & Bam-margi, (Social) Opera and Songs, Drama Parody Essay
36.	Sree Sharat Kumar Achaya	Jantra Manab Drama Prem Jamuna do Poetry & Songs

	Name of the writer	Works
37.	Kumar Bijay Pratap Singh Deo. Rajkumar Shuvendra Narayan Singh Deo. Rajkumar Brojendra Narayan Singh Deo. Rajkumar Bhupendra Narayan Singh Deo.	"Rupkumari"
38.	Rajkumar Shuvendra Narayan Singh Deo.	Songs & Poetry
39.	Mihir Kabi.	Songs
40.	Rajkumar Bhupendra Narayan Singh Deo.	Songs & Poetry
41.	Rajkumar Brojendra Narayan Singh Deo, B.Sc., Editor—Chaturanga	Poetry, songs, short story and essay
42.	Tikayet Nrupendra Narayan Singh Deo, B.A.B.L.	Shuvendra Songs & Poetry Historical Key
43.	Jagamohan Singh Deo (Dugni)	Songs and Poetry
44.	Ananta Narayan Mahanty	Jashabanta Singh—Drama Abhiram Singh— „ Indra Jal & Nupurali—Drama Songs
45.	Ramkrushna Rana	Songs & Choupadi
46.	Nanda Kishore Senapati (Jordiha)	Songs & Choupadi
47.	Kshetra Mohan Sahoo	Janana (Prayer)
48.	Tara Prasanna Rana	Songs
49.	Byomkesh Kabi	Prathomik Anka Sikhya Ganit Sopan
50.	Bighneswar Jyotishi	Geography of Seraikella
51.	Madan Mohan Mahapatra	Songs
52.	Dr. Brojamohan Sathpathy (Dugni)	Shokachhwas
53.	Pramatha Nath Das	Swarnalekha Dhadibaj Bhulpathe-priya
54.	Asit Baran Kabi	Poetry, Songs, Essay and Short Story
55.	Sambhunath Modak	Poems & Short Stories. Kabir Swapna, Novel
56.	Barun Kabi	Poetry and Songs
57.	Rajkishore Kabi	Songs
58.	Anta Majhi	Songs

Name of the writer	Works
59. Prasanna Kumar Nanda B.A., D.Ed.	Jt. Editor 'Ganatantra' mouthpiece of Ganatantra Parishad second largest Political Party in Orissa
60. Nidhi Kaibarta (Dudra)	Songs
61. Rajmata Krishnapriya Devi	Sangit Puspanjali The first Oriya Book Guide & Instruction on Tal, nótations of music and art of playing musical instrument harmounium & Piano fort Sakhi Gopal Prem Samput Janana and Chautisamore than a dozen Oriya Sankirtan Translation of Bhakti Katha by Babaji Padma Charan Das from Oriya to Bengali
62. Rani Ratna Prova Devi of Dhenkanal who represented India at Girl Guide rally in Holland during the World Jamboree in 1937 and at the Girl Scouting in Washington in U.S.A.	Girl Guide in Oriya, First Aid, Cholera & Smallpox, Leprosy, Contagious diseases, Sisu Palan, Chikitsha, Treaties on Nursing and Upbringing of Children Janan (Poetry), Chautisa (Poetry)

Late Thakur Sahibs of Kera & Anandpur were writers of Oriya Kavyas'

LIST OF POET, WRITER AND PLAYWRIGHT OF KHARSWAN

1. Gokul Chandra Mandal (Gangudihi Kharswan)	Bhajanamal
2. Jogeswar Narayan Singh Deo (Simla)	Sri Jogesh Sangitabali Shiva Bibaho
3. Ambica Charan Mahapatra	Santibani
4. Satrughna Misra	Phula-baula-beni
5. Padmanava Sathpathy (Baidya Panchanan, Deoli)	Sri Sidhitarini Brata
6. Ambica Charan Pattanayak	Abhisak Gita, Kharswan
7. Sreemoti Giriraj Kumari Devi, Rani Sahiba of Kharswan	Niyati
8. Krushna Chandra Acharya	Singhbhumi O Ordia Bhasara Itihasa
9. Uday Nath Misra Deb Sharma	Sri Mahalaxmi Poojah O Charita Mangala, Manjula Manjari

10.	Mangal Lohar	Bandana Sangita
11.	Sriram Chandra Singh Deo, Raja Saheb of Kharswan	Statement in Kharswan Praja Sabba (Kharswan Praja Sabha Adesh)
12.	Chakradhar Ghadai	Kabiraj Sastra (Chikitsarnaba)

Besides these there are many other writers in Oriya in Singhbhum—Seraikella—Kharswan. There is no other literature worth the name except Oriya. The daughters of Seraikella—Kharswan—Singhbhum have not lagged behind their brethren in their contribution towards original Oriya works. It should also be noted that the Adivasis have also contributed towards the same belying all arguments that they are a seperate race of different culture.

The following direct references in Literatures both ancient and modern go to show that Singhbhum, Seraikella and Kharswan have always been in Utkala (Orissa) throughout the Ages.

बिष्णूखण्डं—पूरुषोत्तम महात्म्यं—षष्टोध्यायः।

मुनयः उचू—कस्मिन् क्षेत्रे द्विजीश्रेष्टः तत् क्षेत्र पूरुषोत्तमः
यत्र नारायणः साक्षात् दारुरूपी प्रकाशते।
जमिनी उवाच—उत्कलो नाम देशोऽस्ति ख्यातः परम पावनः
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च।

* * * * * *

नानाद्रुमलताकीर्ण्णैः पर्वतैः सिन्धुभिर्वृतः
स एषे देश प्रवर उत्कलाख्यो द्विजोत्तमाः।
ऋषिकूल्यां समासाद्य दक्षिणोदधिगामिनीम्
स्वर्णरेखा-महानद्योमध्ये देशः प्रतिष्ठितः॥

इति श्रीस्कान्दे ओड्रदेश प्रशंसा वर्णने नाम षष्ठोऽध्यायः

२, रघुवंश—चतुर्थसर्गः ३६, ३७, ३८ श्लोकाः

वंगानूत्खायतरसा नेता नौसाधनोद्यतान्
निचखात जयस्तम्भान् गंगास्रोतोऽन्तरेषु सः
आपादपद्म प्रणताः कलमा इव ते रघुम्
फलैः संवर्द्धयामासु रुत्खातप्रतिरोपिताः
स तीर्त्वा कपिशां सैन्यैर्वद्धद्विरदसेतुभिः
उत्कलादर्शितपथः कलिंगाभिमुखो ययौ॥

3. Since that hoary past right upto the present days all संकल्प which precede every Puja and in the महावाक्य pronounced with all solemnity in कन्यादान (marriage) and other important rituals of Hindus or Hinduised aboriginee begin with:—

इह पृथिव्यां जम्बू द्वीपे भरतखण्डे भारतवर्षे उत्कलदेशे गंगा-विरजा-पुरुषोत्तमयोर्मध्ये मेरोर्दक्षिणतः महोदध्येरुत्तरतः (खडखाइ) नदी तीरे देवब्राह्मणाग्निसन्निधौ...........

4. Since hoary past the जन्म पत्रिका (Horoscope) is being maintained in Palm leaf in Oriya. The following is extracts from a typical horoscope being:—

श्री सूर्य्याय नमः । अचिन्त्या··· ·········ओड्राष्ट्रोत्कले देशे श्रीमत सिंहभूमि षोडषकला गडाधिवासी·······श्रीयुत् श्री श्री रामचन्द्र गजपति नृपवर्तते अं० १५ न्के·······

5. आषाढ़महात्म्य in Oriya compiled during the reign of Raja Bikram Singh, 17th Century A.D.

त्रयोदश अध्यायः—

मुद्‌गलगोत्र ये मोहर, ओडिशा प्रदेशरे घर

* * * * * *

षाल्इकला ग्रामे थाइ, ऐ ग्रन्थ संपुर्ण कलइँ ।

लेखक—(नरसिंह कवि)

इति श्री आषाड माहात्म्य पद्‌मपुराणे क्रियायोगसारे गुण्डिचा बाहुडा वर्णने इन्द्रद्‌यूम्न पूर्वजन्म चरितनाम त्रिंशोध्यायः

6. कीर्तिसारा in Oriya was written during the reign of Raja Chakradhar Singh (1837 to 1883) by Maheswar Kabi of Seraikella.

कीर्तीसार—प्रथमछान्द्—राग मंगलगूजरी ।

उत्कले षोडशकला नगरी विख्यात
प्रकट महिम होइ तहिं विराजित ये । १० ।
नीपकूलोद्‌भव आद्ये विक्रम केशरी
केसरि महिरे क्षत्रिकुले तांक परि ये ।

7. In शुभेन्द्र written by Tikayet Nrupendra Narayan Singh Deo, former Vice-President of Seraikella State Council in 1944 (Sravana, San 1352), it is stated:—

"Shuvendra"—Last Capter—Page 12

उत्कलर विभिन्न अंश येतेवेले विछिन्न, नवकोटिकर्णाटोत्कल महिमामयी देशमातृका छिन्नमस्ता; उत्कलर सन्तान सन्तति येतेवेले बुभुक्षु, उत्कलर वाणिज्य सम्पद येतेवेले विलूप्त, चारुकला शिल्प ओ कारुकार्य्य लुण्ठित ओ लुप्तप्राय, कोणार्कर सूर्य्यमन्दिर येतेवेले भग्नावशेष, स्तूपाकार, नवग्रह विग्रह विध्वस्त, ओडिशार, तमसाछन्न आकाशकू उज्ज्वल करि उदित हेला एक ज्योतिर्म्मय भास्कर. अतीत गौरबर अपरूपदीप्ती नेई । कोणार्कर अस्तमितसूर्य्य आउथरे उइँउठिले, आउथरे

मूर्त्ति ग्रहण कले—उद्भासित हेले शुभेन्द्रर वेदना सिन्धू-कुलरे, अशेष वेदनार से काहाणि रूपनेला शुभेन्द्रंक निपुणतम शिल्परचना—सुर्य्यचन्द्रमागार मर्म्मस्पर्शी नृत्यरे। प्रचण्ड मार्त्तण्डर दग्धीभूत पिपासु अन्तर चाहिँथिला मर्त्त्य दुलाली चन्द्रमुखीर रूपसुधा। गगनर रवि ओल्हाइ आसिले पृथिवीर वक्षकु कामनार असंयत गतिरे आवेगमय हृदयर तीव्र व्याकुलता नेइ। कुमारीर शुभ्र अन्तर लालसार परिताप बुझि स्वर्गर तपनकु प्रत्याख्यान कला एवं मुक्तिपाइँ आश्रय नेला समुद्रर शीतल गर्भरे। मर्त्त्यर वेदना सूर्य्यर विदग्ध प्राणरे कला सुधामय प्रेमर संचार। गगनर निरुद्देश्य यात्री जीवनर एहि परम मुहूर्त्तकु शास्वत करिवापाइँ बाछिनेला सुस्यामल धरार स्निग्ध आश्रय। परित्यक्त कोणार्कर सेहि अस्तमित सूर्य्य आजि पुणि ओल्हाइ आसिछि मर्त्यराज्यकु आशादेवा पाइँ, आलोकदेवापाइँ। से तार मन्दिर बाछि नेइछि प्राकृतिक उत्कलर अन्यतम अंशरे —पूत सलिला खडकाई तीरस्थ षोडशकलापूर्ण खडैकलार श्रीकलापीठरे······

शुभेन्द्र—१म परिच्छेद—

खडैकला, उत्कल ओ भारतर सुख-दुःख, आशा आकांक्षा आनन्द उद्वेगर जीवन्त मुर्त्तिधरि शुभेन्द्र खडैकलारे जन्म ग्रहण करिथिला······

शुभेन्द्र—२य परिच्छेद—

● ● ● ● "उत्कलर वेला भूमिरे येवे समुद्रर लहरी आसि आघात करे ताहार प्रतिघात आसुथिला—शुभेन्द्रर प्राणरे··· ···

CHAPTER VII

SOCIAL AND CULTURAL ONENESS WITH UTKALA

In the past we have seen how strong has been the ties of history, culture, language and social relationship of Seraikella with Orissa. Due to her imposed and enforced political relationship with Chhotanagpur, it is rather with a greater zeal than ever, she has kept up her indissoluble bonds of history, language & culture, with Orissa. On the other hand, the ties have gained from strength to strength as the unnatural political set up awakened in her people an yearning for re-union and for an integrated life with their brethern of Orissa.

In the last century, we find that Raja Chakradhar Singh Bahadur (1837--1883) married in Sonepur. His sister was the last Maharani of Sambalpur. When Sambalpur ceased to be a State under Dalhousie's 'Doctrine of Lapse', the Britishers had approached him to prevail upon his sister not to question the decision. In 1847, when a revolt was engineered in Khondmal against the Raja of Boud by the Raja of Angul, Col Ousley, had sought Seraikella's aid, and on the conclusion of the insurrection, the Colonel, in a letter dated the 11th February, 1848, acknowledged with thanks, the armed assistance

Again, in 1868 Raja Chakradhar Singh was instrumental in somewhat shaping the history of Orissa (Orissa States) in another form. The Bengal Government in a letter from Fort Williams, dated the 2nd March wrote :—

"I have been much gratified by the reports received from the Officiating Superintendent of the Tributary Mahals of Cuttack and the Commissioner of Chhotanagpur, of the loyalty which you have exhibited throughout the last few weeks in using your influence to induce the Rani Bistoo Preea Pat Mahadevee, to withdraw her opposition to the recognition of Dhanoorjoy Bhunja as Raja of Keonjhar, and I desire to tender you my thanks for the services rendered by you in the matter".

His son, Maharaja Udit Narayan Singh Deo (1884—1931) was married in Kalahandi, while his two sisters were married in Bonai and Gangpur. He also, like his father, was called upon to the repair in Bonai, in 1888, and in the Keonjhar disturbances of the same year when his "sepoys and horse-men performed their duty satisfactorily". His sons, Tikayet Nruparaj Singh and Patayet Biraraj Singh were married respectively to the daughters of the Maharajas of Sonepur and Bamra, while a daughter of his was married in Kalahandi.

The present Ruler of Seraikella (1931) Raja Sriman Aditya Pratap Singh Deo is married in Patna State and two of his sisters were married in Dhenkanal and Kalahandi (Kashipur). Two of his daughters are also married in Dhenkanal and Manjusa, while his eldest daughter-in-law comes from the Kalahandi House. His eldest

grand-daughter is married in Talcher, and the second grand-daughter in Ali (Aul) in Cuttack District, Orissa. Laterly, there have been some alliances of the Seraikella house with ruling families of various other parts of India, but they have been very few and recent.

The relationship between the Ruling Houses of Singhbhum, Seraikella and Kharswan and the Ruling Houses of Orissa since remote times right up to the present days, has led the way to such marital alliances in thousands, between the people of both these tracts. It may be mentioned that all sections of the people in these tracts—tribes and sects, castes and creeds—have all been interlinked in sweet relationship of everlasting bonds. This has produced in their progeny and the places they inhabit, a happy harmony in names, belying all argument to the contrary, that they belong to the same stock. While men may lie, to support impossible theories, the places in their mute silence proclaim by their names, the oneness of culture that pervades throughout these tracts.

In a comparison of names of villages and persons, we find the same names in Seraikella—Kharswan—Singhbhum and the neighbouring areas of Orissa—Mayurbhanj, Keonjhar, Bonai, Gangpur, Dhenkanal etc. Names of villages ending with 'Dihi', 'Diha', 'Basa', 'Posi', Beda', 'Boni', 'Kudar', 'Kacha', 'Pada', 'Sahi', 'Joda', 'Kela' or 'Kala', and of other peculiar types, are common to all these areas. The following few names, are illustrative and not exhaustive:—

Amdihi, Baliadihi, Banadihi, Bandhdihi, Bardihi, Barudihi, Bhaliadihi, Bhudkadihi, Bijadihi, Burudihi, Dhaladihi, Dhatkidihi, Gajidihi, Gourangadihi, Haradihi, Jamirdihi, Karudihi, Kashidihi, Kendudihi, Koemdihi, Mahuldihi, Mathadihi, Mirudihi, Murumdihi, Nayadihi, Nuadihi, Raghadihi, Raidihi, Rangadihi, Saldihi, Sarupdihi, Sasodihi, Sidadihi, Tintidihi, Tirildihi, Uttamdihi;

Bamhandiha, Dumurdiha, Jardiha, Kuldiha, Mahuldiha, Podadiha;

Bhalubasa, Rajabasa;

Baliposi, Lakshmiposi, Tentoposi;

Barubeda, Ghuntabeda, Jharbeda, Khudibeda, Rengalbeda Uparbeda;

Asanboni, Haldiboni, Jamboni, Khairboni, Salboni;

Itakudar, Mahisakudar;

Bandikacha, Dalkikacha, Khairkacha;

Dhudipada, Dhulipada, Tilaipada, Tiloupada;

Antusahi, Bangrasahi, Digarsahi, Kudarsahi, Muchiasahi, Subansahi;

Arjunbila, Badbil, Khadrabadi, Khandadera, Bhaduagoda, Rangamatia, Kesargadhia, Pukhuria, Chengdubi, Gandamara, Hatimada, Badamari, Kendumundi, Bankati, Bhalupani, Handibhanja, Tentulidanga, Sindhukopa, Pandrasali, Sasamali, Kumdasol, Gamharia, Salampathar, Khairhudi, Sijulata, Ichahatu, Murga-ghutu, Jarkani, Jarki, Tentla, Edal, Kadal, Hensal, Pandua, Kansra, Tiasara, Kankra, Kendua, Kanki, Kandra, Kudma, Ukam, Dumra, Dugdha, Dudhi'

Bundu, Hensa, Tirla, Basulda, Hansda, Chapra, Chadri, Nauka, Mirgi, Bharendia;

Sadhaikala, Kadaikala, Kadokala, Dalaikala, Bonaikala, Magarkala, Baikala, Raikala, Kushkala, Sashikala, Sardakala, Jaraikala, Rourkala, Turaikala, Sindhekela, Utkala.

Such identical place names can hardly be found in any part of Bihar, beyond the north of the rivers Kapisa (Kasai) or Damodar which constituted the ancient boundary of Utkala.

LIST OF RELIGIOUS FESTIVALS

The following is the list of Religious Festivals observed in Seraikella, Kharswan and Singhbhum. In the performance of the Pujas and festivals, the mode of worship followed is as prescribed in Gadadhar Paddhati, which is peculiarity of Orissa alone. Not only the Hindus, and the Hinduised Aborigineees, perform these ceremonies but even exclusive races such as the 'Hos', the Santals, Bhumijas have taken to them (see 'Hos of Seraikella' by Calcutta University—1927 and "Bhumijas of Seraikella"—1931).

Name of festival	Time of observance	Remarks
1 Pata Pana Sankranti	1st Baisakh	Pala & Jhilli offered
2 Akshaya Trutia	3rd day of Baisakh bright fortnight	Ripe mango offered. 1st day of sowing paddy
3 Rajasthala Sankranti	1st day of Asada	Ploughing prohibited
4 Sitala Sasthi (Aranyaka Sasti)	6th day of Jestha bright fortnight	
5 Deba Snan Prunima	Fuil moon day, Jestha	Lord Jagannath takes holy bath
6 Ratha Jatra & Bahura Jatra	2nd day of the bright half of Asar	Ratha-jatra festival starts from this day & continues udto Bahudadasami with Anabasar, Uvajatra, Netrotsaba, jatra proper and Herapanchami being observed in between.
7 Chitau Parba	New moon day of Sraban	Particular kind of cake offered to Gods.
8 Gamha Purnima	New moon day of Sraban	Worship of cows also done
9 Rekha Panchmi	5th day of dark fortnight of Bhadra.	
10 Sasthi Osa	6th day of bright fortnight of Bhadra.	Peculiarity of Orissa
11 Subnathi	Begins from Sasthi Osa and ends on Ekadashi after Desahara.	" " "
12 Sunia & Indrotsaba	New Years day (Vadra)	Peculiarity of Orissa. The change of Gajapati Anka (Era).
13 Nua-khia Jantal	From Ganesh Chaturthi to Durga Puja.	
14 Jituastami (Karam Puja)	8th day, dark fortnight of Aswin.	16 days' worship of Devi begins this day and ends on Mahastami: peculiar to Orissa

Name of festival	Time of observance	Remarks
15 Nisa Mangalbar	Last Tuesday before Durga Puja in month of Aswin	
16 Durga Puja	Aswin	Performed in the manner as is done in Bimala Kshetra and Biraja Kshetra in Puri and Jajpur in Orissa.
17 Kumar Purnima	Fullmoon day of Aswin	Performed in a different style by unmarried girls in Orissa.
18 Garvana Sankranti	1st of Kartik	Worship of paddy plant
19 Kali Puja & Bandana Parba	New moon day of Kartik	Worship of cows & cowshed
20 Bishnu Panchaka	Last 6 days of Kartik, bright fortnight	Peculiarity of Orissa.
21 Rasha Purnima & Danga-bhasa	Full-moon day of Karttk.	Reminiscient of ancieni naval glory of Orissa.
22 Prathamastami	8th day of Margasir, dark fortnight	When the produces of the field offered to god for the firsttime.
23 Prabarana Sasthi	6th day of Margasir, bright fortnight	When gods put on warm dress against cold in the night.
24 Margasira Gurubar Usa	Every Thursday of Margasir	Performed only in Orissa—worship of Lakshmi & paddy.
25 Sudasa-brata	It is observed on a Thursday if it is the 10th day of a bright fortnight in any month	—do—
26 Dhanu Sankranti	Ist day of Pousa	Daha-ghanta offered
27 Bakul Amabasya		– do –
28 Makara Sankranti		A festival universally observed with great pomp.
29 Samara Dasami	10th day of bright fortnight in Pousa	Worship of Sungod.
30 Pusyavisekha	In Pousa Purnima	Observed by Rulers and Kshatriyas of Orissa.
31 Rabi-Narayan Brata	It is observed on Sunday, when it is the 11th day of bright fortnight in any month.	
32 Mangala Osa	All Tuesdays of Chaitra.	
33 Chaitra Parba	Famous Chhow Dance is held for the last 5 days of Chaitra. There are accompanying religious rites performed: all classes of people participate.	
34 Buna Puja Asadi Puja Khetbada	These pujas are held in connection with cultivation at different time. All agriculturists observe this puja.	

In peace and Prosperity, in War and Adversity, in Calamity and Catastrophies, in Habits and Customs, in Ceremonies and Obsequies, in Hopes and Disappointments, in Dress and Demeanor, in Culinary and Coiffure, in Dance and Drama, in Art and Literature; the people of Seraikella-Kharswan-Singhbhum express themselves in the same way and in same details as their brethren in Orissa.

Appendix—A

CULINARY PECULIARITIES

The following cakes and delicacies are of rice preparation

1 Pakahala (wet rice)
2 Bhuja (parched rice)
3 Arisa Pitha
4 Kakra Pitha
5 Manda Pitha (boiled)
6 Manda Pitha (fried)
7 Puli Pitha
8 Pua Pitha
9 Mal Pua
10 Endri Pitha
11 Thatdda Pitha
12 Chakuli Pitha
13 Suru Chakuli
14 Puda Pitha
15 Suru Pitha (chhuchipatra)
16 Chitau Pitha
17 Chhilka Pitha
18 Pus-gaintha
19 Daha-ghanta
20 Khaiee Muhan
21 Bhuja Muhan
22 Chuda Muhan
23 Bhuja Kunda
24 Bhat Bada
25 Khiri

The following are of Birhi preparation :—

26 Birhi Chakli
27 Birhi Munha
28 Birhi Puda Pitha
29 Birhi Pua
30 Birhi Boda

The following are of Mug preparation :—

31 Mug Chakuli
32 Mug Bada
33 Mug Pua

Tne following are of Masuri preparation :—

34 Masuri Pitha
35 Masuri Boda

The following are of Barley preparation :—

36 Barley Kathu
37 Barley Saru Pitha

The following are of Wheat preparation :—

38 Mencha
39 Binpani Pitha
40 Gheebhor
41 Mithaee
42 Khaja
43 Pieo
44 Gaja
45 Satpuri
46 Saradpuli

The following are of Palo perparation ,—

47 Palo Kakra
48 Palo Manda
49 Jhili Pana
50 Palo Ghanta
51 Palo Sarpuli

The following is the preparation of Chhena :—

52 Amruta Rasabali

Appendix—B

LIST OF ORNAMENTS OF ORIYA STYLE

MALE

1 Bala (Bangle)
2 Makarkundala
3 Kanthi (necklace)
4 Dhanmali
5 Ginamali
6 Bahuta
7 Labangphula
8 Mudi
9 Mudra

FEMALE

1 Kia Phul
2 Jharagunjkathi
3 Gunjkathi
4 Malikadhi
5 Panapatra
6 Sebatiphul
7 Chiruni
8 Panhia
9 Prajapati
10 Kanta Phool
11 Karnaphoot
12 Jhumjhuma
13 Machhamali
14 Sutamali
15 Amkasi
16 Tika
17 Sinthi-Patasi
18 Chandra Surja
19 Benisaj
20 Dhedi
21 Kapa
22 Ganthia
23 Phuli
24 Majuri
25 Gulapa
26 Penjan
27 Jharaphuli & Phuli
28 Dandi (Big & small)
29 Kanthi (Bekchipa)
30 Hara
31 Sut
32 Champa Kadhi
33 Dhanmali (Moharmala)
34 Tard
35 Ginimali
36 Baju
37 Bala
38 Chudi
39 Ananta
40 Satula
41 Aga Pachha
42 Mudi
43 Hatapadma
44 Chandrahara
45 Anta Suta
46 Pa Padma
47 Pahuda
48 Gada Bala
49 Mal
50 Jhuntia
51 Bandria
52 Katria
53 Jalbichha
54 Bank

APPENDIX—C

Ho word		Oriya word		English equivalent
Arsi	...	Arsi	...	Mirror
Banka	...	Banka	...	Bent
Bata	...	Bata	...	Split bamboo
Bansi	...	Bansi	...	Fishing Rod
Bela	...	Bela	...	Big cup
Boda	...	Boda	...	He-goat
Bitar	...	Bhitar	...	Inside
Chauli	...	Chaula	...	Rice
Chadar	...	Chadar	...	Wrapper
Chadra	...	Chadra	...	Bald
Chalani	...	Chaluni	...	Sieve
Chenamente		Kinimante	...	For what
Chipa	...	Chipiba	...	To press
Dandi	...	Dandi	...	Nose ring
Dali	...	Dali	...	Dal
Dibri	...	Dibri	...	Lamp
Dak	...	Daka	...	Call
Datram	...	Da	...	Sickle
Enamente	...	Enimante	...	For this
Farchi	...	Farcha	...	Clear
Gamcha	...	Gamuchha	...	Napkin
Genda	...	Genda	...	Snail
Guna	...	Guna	...	Nose ring
Ganthia	...	Ganthia	...	Ear ring
Gao	...	Gha	..	Sore
Gua	...	Gua	...	Betel nut
Jantu	...	Jantu	...	Beast
Juni	...	Janhi	...	A vegetable
Kaka	...	Kaka	...	Uncle
Isha	...	Isha	...	Poulgh
Kamar	...	Kamar	...	Blacksmith
Karato	...	Karata	...	Saw
Kanchi	...	Khanchi	...	Basket
Kanta	...	Kantha	...	Wall
Khilipan	...	Khilipan	...	Prepared betel
Kila	...	Kila	...	Nail
Konja	...	Khanja	...	Joint
Kulupu	...	Kulup	...	Lock
Kuntu	...	Khnuta	...	Post
Kunduri	...	Kunduri	...	A vegetable
Kulam	...	Kula	...	Winnwing Fan

Ho word		Oriya word		English equivalent
Kakaru	...	Kakharu	...	Pumpkin
Kadal	...	Kadali	...	Plantain
Konda, Kala		Konda, Kala		Dumb, Deaf
Lasham	...	Nasam	...	Cold
Lembu	..	Lembu	..	Lemon
Mindhi	..	Mendhi	..	a vegetable
Natika	..	Natika	..	Pulse
Nim	..	Nimba	..	Neem
Panki	..	Pankhi	..	Fish knife
Paga	..	Pagha	..	Rope
Panso	..	Panasha	..	Jack fruit
Pene	..	Pana	..	Weaver
Pikada	..	Phikada	..	Bulbul brid
Pindki	..	Pinda	..	Verandah
Pukuri	..	Pokhari	..	Tank
Pidi	..	Pedi	..	Trunk
Panl	..	Phala	..	Ploughshare
Puli	..	Phuli	..	Nose flower
Pinda	..	Pindhiba	..	Wear
Pusi	..	Pusi	..	Cat
Racha	..	Racha	..	Courtyard
Rola	..	Rola	..	Rafter
Sagdi	..	Shagada	..	Cart
Sabala	..	Sabala	..	Crowbar
Sara	..	Shara	..	Arrow
Seni	..	Seni	..	Main pole
Sira	..	Sira	..	Nerve
Sutam	..	Suta	..	Thread
Silpota	..	Silpota	..	Crushing stone
Thali	..	Thali	..	Plate
Tasa	..	Chasa	..	Cultivation
Tala	..	Karatala	..	Cymbal
Zalam	...	Jala	..	Net

ERRATA

IN CHAPTER I

The Earliest History of Singhbhum

At page.	Line.	Please read	In place of
1	40	After 38" (Vide p 111 infra)	
2	6	Purusottamayor	Puru-Sothamayor
,,	6-7	Merordakshinatah	Merordakshintah
,,	11	Purusottama	Purusothama
3	41	Jaina Treatise	Jain Treaties
4	35	Coinage	coin age
6	2	an Inland river village	an Island river village
,,	46	Ruamgarh	Ramgarh
7	33	secular pursuits	Secular Seenba pursuits
	Footnote 1	Records	Rcords
,,	45		
	Footnote 2	Simhabahu or Sihababu	Singha bahu or Sina bahu
8	21	poorest	forest
,,	19	debris	derbies
11	49	after Seraikella" says Political Status of Orissa & Chattisgarh States	

CHAPTER II

The History of the Simha Dynasty

At page.	Line.	Please read	In place of
12	25	inverted commas deleted after 'Tribes'	
,,	28	inverted commas added	
15	7-8	टीकाशरण, श्रीचौदसहस्र	टीकाशरण श्रीमत
,,	18	हरभंग, श्रमत्	
		ऊक्षव	उथवा
16	4	and thence	and there
,,	44	Kashmiri	Kshmiri
19	24	anointed	appointed
20	38	an idol	and idol
23	2	Paudi Mel	Puri Mel
,,	7	Succeed	precede
,,	9	Paudi Mati	Paudi Mel
,,	26	altar	alter
,,	29	Decennial	Decidenial
24	6	Ma Paudi has been a great rallying round force which binds together all castes	Ma Paudi has been a great force round which rally all casses

At page.	Line.	Please read	In place of
		and tribes in Singhbhum	and tribes in Singhbhum
27	4	After "Purusottama Singha I "4th Anka Pratap Narasimha ......Era" i.e. lines 7 & 8	4th Ankar
31	4	9	10
33	35	asked them to accompany him to battle	asked them for battle
,,	40	her	his
34	4	eighteen feet Daitari	eighteen feet Aitari
,,	13	expedition	expidition
,,	18	oppulence	oppulance
,,	32	fight	flight
35	7	Chayinpur	Chayan
,,	36	Rameshvar	Kameshwar
36	17	Dhrutarastra	Dhutrastra
,,	29	imprimatur	Imprematеur
37	22	Srikshetra	Srkshetra
,,	37	incursion	insurrection
38	34	Bhagatias	Bhata
39	7	at once be apprehended	at once apprehended
,,	24	kingdom	Kindom
41	1	Chapter III	Chapter II
42	4-7	Beginning from eating Vasi Pakhala Bhata—which they call 'Vasiyam' (Vasi in Oriya means stale) to using Oriya relationship terms and Oriya vocabulary in their common day use, they observe the Oriya religious festivals.	Beginning from eating Vasi Pakhala Bhata (Vasi-aman); Vasi in Oriya means not fresh, aman—rice (पल) which they call 'Vasiyam' to using Oriya relationship terms and observing Oriya restivals.
,,	15	staged not only	not only
,,	16	Bhagatias	Bhatiyas
44	14	Swenath	Sowenth
45	21	Tri Bikram Bhanj	Tri Bikram Singh
48	37	Battalion	Batin
49	7-10	Those which belonged to Singhbhoom Rajah are Borpir including Jaintgarh, Sutbuntree including Jagarnathpore, Kotarpur, Jamdapir, Nathoopir, Kerapir, Gommlapir, Barkelapir, Adjoodheapir, Gopinathpir, Gobindpurpir, Kullenwallipir, Kooldeapir, Rengvapir, Surdapir, and 5 Cole villages of chyinpur.	Those which belonged to Singhbhoom Rajah are Borpir including Jaintgarh, Sutbuntree including Jagarnathpore, Kotgarpir, Jamdapir Nathoopir Gobindpurpir, Kallenwali Pir, Kooldenpir, Rengarpir, Sardapir, and 5 cole villages of Chynpur.
,,	48	begins	begiss

At page	Line	Please read	In place of
50	18	अंप्रिया	अंरिआ
,,	46	Chotea Nagpur	Choted Nagpur
53	39	country	couuntry
54	35	surprised	suprised
55	29	it is	is is
56	4	Magistrate'' * 1	Magistrate''
,,	37	Peskosh	Beskosh
,,	41	Chelmsford	Chemsford
57	36	offenders	officers
59	7	form	from
60	15	insisted	insisting
63	24	later	latter
,,	25	nucleus	neucleous
,,	41	Pirs	Pies
,,	43	Coles	Goles
64	2	Communicated	connunicated
,,	16	Thus	This
65	1-6	first para within inverted Commas	
,,	24	Manbhum and Hazaribagh States	Manbhum of Hazaribagh State
,,	31	acquiescence	acquiscence
66		Para 2 begins with inverted commas	
,,	16	the action of the British Government	the ACTION OF THE BRITISH GOVERNMENT
,,	30	Para 3 begins with inverted commas ''the virtual	
,,	36-38	Para 7 within inverted commas ''The formation......affairs''	
68	7	independent	dependent
69	19	linguistic	liguistic
,,	22-23	''were acquired......Bhonsla'' within inverted commas	
73	15	from part of,	form of part of
74	20	Inverted comma begins ''Aitchison	
,,	29	Inverted comma begins ''Similarly	
75	13	Sanads	Sands
,,	43	did not revert back to Chota Nagpur but were placed under the Commissioner of Cuttack	did not revert under the Commissioner of Cuttack

CHAPTER IV
People and Language

At page	Line	Please read	In place of
81	10-11	the Eastern States founde ed on the rock of the above principle of Linguistic States.	the Eastern States founded on the rock of the above principle of Linguistic States.

At Page	Line	Please read	In place of
81	12	it was pointed out	it was painted out
,,	33	and	or
82	14	page 371	page 37
,,	36-37	26th January, 1914	20th January, 1944
,,	46	inverted commas closed	
83	5	after "Subjects" (end of paragraph)	
84	12	Latadeipur	Lahadeipur
,,	12-13	Dhenkanal	Dhen Kanal
84	31-32	On the eve of the O'Donnell Committee	on the event of the O'Dennell Committee
,,	36	45,364	45,264
85	14	use	as
,,	22	preference for	preference to
,,	26	use	for
,,	39	45,364 Bengali	54,364 Bengali
86	11	Ho—23902	Ho 28, 209
,,	38	Lacey, in Chapter X-Language, p. 229 of his Report, Part I of Vol VII of the Census of India (Bihar & Orissa) states,	Lacey in Chapter X Language, p. 229 states,
88	42	inverted commas close after cultivation,"	
93	10	under Bengali 2,68,785	under Bengali 2,10,979

CHAPTER V

Cultural Oneness with Utkala :—the Chhow Dance

At Page	Line	Please read	In place of
96	41-2	dancers are amateurs; there is no professional in it—a feature which makes it distinct from the Kathakali or the Manipuri	dancers are amateures there is no professional unlike Kathakali or Manipuri
99	3	that	the next
100	14	has	have
,,	20-21	appropriate	approprite
,,	23	galaxy	grlaxy
,,	24	witnesses	withnesses
102	8-9	sans Temple, sans Seas and sans Legend.	sans Temple Seas, sanse Legend.
,,	12	Parba	Praba
,,	40	Sri Sarat Bose's house. from Srimati Naidu	Sri Sarat Bose from Srimati Naidu,
103	6-7	Srikalapitha, Seraikella was invited	'Seraikella' were invited
,,	16	Academy	Accademy
,,	24-25	cannot tolerate that which is so clearly Oriya.	cannot tolerate which is so clearly Oriya.

At page.	Line.	Please read	In place of
103	39	Alter	Altar
104	4-5	by Maharaja Udit Narayan Singh Deo of Seraikella	Singh Deo of Seraikella by Maharaja Udit Narayan
105	9	'Athatali' deleted in Col. 2	
,,	14	Mahanty	Macanty

CHAPTER VI
LITERATURE

At page.	Line.	Please read	In place of
108	43-44	Sarat Kumar Acharya, B.A., B.L.	Sharat Kumar Achaya
,,	45	after 'Poetry & Songs' and also Dabi and Bam-margi with Kumar B. P. Singh Des.	,
110	18-22	Lines deleted	
,,	27	Treatise	Treaties
111	18	देशे	क्षेत्रे
,,	20	जैमिनिरुवा च	जमिनी उवाच
111	23	राष	राषे
,,	37	aborigine	aborigineе
,,	38	इह	इह
,,	39	महोदधे रुत्तरतः	महीदध्ये रत्तरतः
112	25	विच्छिम्न	विछिम्न

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